

DESTINY

The Magazine of National Life



THE WAR IS UNQUENCHABLE

Until all nations are gathered . . . at the appointed place!

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THE TRUE STORY OF THE WAR AND BEYOND

A WORD TO THE NEW READER

DESTINY is doing a work which is distinct, definite and simple. It shares the discovery that so far as God in His purpose and His method are concerned, nothing has changed because we write "modern" now instead of "ancient," or because we call ourselves Americans now instead of Israelites.

God started to do something which He is still pursuing; He started to do it through a people through whom He will finish it — the people of the Book, who are *here in America*. This American nation, along with the British Commonwealth of Nations, is Israel continued over into the Twentieth Century. And so to understand this war and these times and to have an intelligent anticipation of the future as well, it is essential to know the plan of God! Every American's heritage, it is information which strips away confusion from today's world scene and from the world scene of tomorrow.

The true story of the war and beyond is in the Bible. DESTINY, which has no other aim than the

transmission of the national and prophetic information of the Bible, offers a mountaintop view of what is happening. This publication probes and presents truths which go deeper than the daily news, and assists the reader to properly evaluate and interpret the now accelerating occurrences of this present transition. The Scriptural information keeps the view from the mountaintop unobscured, no matter how disturbing or exciting today's restless headlines or breathless broadcasting may be. DESTINY does this without fanfare or carelessness. It is, you will discover, sanely and calmly edited; furthermore, that it has background, perspective, alertness and vision resulting from decades of devoted, painstaking study of the prophecies now being turned into history.

At this time of unmistakable unfoldment when mighty things are on the agenda in accord with God's great plan, DESTINY is an ally to the study of that plan as it is given in the Bible — which becomes intelligible once one knows, from the internal evidence and from history, the true identity of Israel in the world today. Therein lies the true story of the war and beyond, including the clear destiny that is — AMERICA'S!

Bible Times Are Now

THERE is nothing we can say of America in the greatest of her destiny that has not been said many times from the pilgrim days until recently. Directly men's spirit of patriotism rises into vision of the American ideal, they pour out their souls in expressions that are used by every believer in the *identity* of the Anglo-Saxon and kindred people with the people whose history we have in the Bible. And what they say is true, but it soon evaporates because they do not see its basis. Thus "patriotism" becomes a by-word amongst our intelligentsia, and the term as well as the quality itself is kicked from pillar to post and is moved about by every wind of popular change.

If anything is indispensable to an understanding of this nation, it is the fact that it has been founded and directed and preserved according to a specific purpose of God which began in history long ago. America is not a new phenomenon in the ages; it is a continuation of the phenomenon of the ages. We have certain rights and privileges not because we invented them and won them by the sword as something new in history, but because they were always there in the deepest writing that God ever does, in the nation's soul. Other ideals and principles are in their last throes amongst other nations, not because they are new things proved to be wrong, but old things destined to destruction, while the ideals and principles with which our people were equipped — no thanks to them but endless thanks to God — are destined to be the common rule of the earth.

It is not too much to say that there is no understanding of Americanism without a knowledge that God through the ages has always had a people through whom He worked His will for the good of all the peoples of the earth. This people, in the Biblical period of its history, we well know. The Bible is a window through which we are permitted to watch as in panorama their inception, their discipline, the marvelous mingling of divine direction with human ignorance, and all who are instructed in this immortal volume have a fair view of what proceeded *then*. What they should also see is that it is proceeding *now*.

Nor is it too much to say that there can be no American patriotism of the moral and progressive kind until the fact is realized that this nation is a continuation into later history of what God is seen doing in the history which the Bible enshrines. There are people, and here are the same people. There is a point to which they arrived; here is the point to which we have arrived; and our marching orders, our destiny, are precisely *the same* whether in

Palestine onwards, or from Plymouth Rock onwards.

The failure of all efforts to recover a true patriotism in our Country is due to the failure of such efforts to find their source and power in the fact that God has always had something to do with us, and has much to do with us as a nation now. We recognize this on great occasions, it is true, but in the way of wistful sentiment, not as a rockfounded truth of history and experience.

The United States is one branch of a people drilled from of old in certain basic principles that have never failed, a people who have been led from land to land into this great place of growth for a good purpose toward all the earth, a people who cannot come to full power, cannot leap the confining wall whose pressure we all now feel upon us until we come to know *who* we are and *what* we are and *why* we are and *how* it all came about. There is nothing so greatly calming and strengthening in all the history of our forefathers in Israel as the sense of belonging to and being directed by God, and that sense of belonging we, the outflow of Israel into America, must regain. Else our religion becomes little more than our patriotism, and our patriotism divorces itself from our religion, because it all deals with airy and invisible spheres rather than with the great purpose of God with which the Bible unremittently deals — the setting up of the Kingdom of God as a people *in the earth*. How greatly true the central tenets of religion become, how deeply firm our conception of national life becomes when we are enlightened by the knowledge that the ways of God with the people of God are proceeding *now* and *here* as they did in what we refer to as "Bible times."

These are "Bible times." In a literal sense the story of the people of the Bible is being continued here and wherever people of our strain are found. Whatever "closed" with the Bible, God did not "close," the people did not disappear, the purpose of God was neither abandoned nor changed. *God* and the *people* and the *purpose* go on. The Bible is, as it were, the grammar, the lexicon of all this, but not the complete story — that story is still being worked out in the United States and amongst Anglo-Saxon and kindred peoples everywhere; and with this kind of information available, it becomes the American's business to *know it!* For this fact of the Anglo-Saxon identity of Israel clarifies the Bible, gives meaning to the seemingly irrational movements of history, proves beyond question that the Bible is true, that Bible times are now; and thus ranks as one of the indispensable elements of an ordered view of the world.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of

FOREWORD

the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all sometime take into account, it deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of that race and thus both the Bible and this publication deserve your serious consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit and non-political organization — which is non-sectarian — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true

progress. While performing that service, God guaranteed to Israel the reward which every faithful servant

should receive: the benevolence and protection of the Master. He placed His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King. All this is a precious possibility at any time we are ready for it, instead of mere personal religion without larger social manifestation — which is, in brief, but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing but pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time for the full entry of the rule of God amongst men.

Among our subscribers are men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is becoming increasingly known, and chronologically we know that this information is now of pressing importance. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are immediately answered.

Correspondence is consistently invited, that we may show our fellow-citizens where to look in their own Bibles in order that they, too, will become convinced of the correctness and truth of the position we have taken.

DESTINY

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THE MARCH OF HISTORY

THE RISING STAR

RUSSIA moves on. The turning point for Germany came last September when Hitler failed to take Stalingrad. Now the German armies are on the retreat and, while far from defeated, the hand-writing on the wall is clearly appearing that the order which Hitler dreamed of establishing is soon to become but a vision of the past.

Tidings from the north and the east must be troubling Der Fuehrer these days and making his nights restless as he tries to contemplate the future. Lest we be unduly optimistic it is certain that before Hitler accepts defeat he will most likely unleash methods of destruction which he has not yet tried in a desperate effort to wrest victory from defeat; but it will be in vain, as far as the ultimate outcome is concerned, though he will cause terrific losses for the United Nations on the way out.

The star of Hitlerism reached its zenith last fall and is now declining, but the star of communism is ascending, the evidence of which will become more and more apparent in the days immediately ahead.

All this is in accord with the prophetic picture as seen by the prophets. John in Revelation speaks of three woes that were to come upon Christendom, vividly describing 1) the Saracen invasion of Palestine which destroyed Christianity in that land (chronologically, this first woe extended from 622 A.D. to 1299 A.D.); 2) The Ottoman invasions of Africa and Europe which were a scourge on an apostate Christendom and which second woe is depicted by John as extending from 1299 A.D. to end sometime in the 1940's; and with the expiration of this second woe, certain events, destined to usher in the third and final woe, which (of short duration but very vehement while it lasts) will bring about the destruction of the enemies of His Kingdom.

Now this third woe is due to occur in the decade beginning with 1940 A.D. and will be the result of the move on the part of a people who are anti-God and whose fanatical doctrines will urge them on to oppose His Kingdom, His laws and His administration.

Interesting developments are in the making and to many of us who have known the part which the doctrine of communism is to play in the closing scenes of the present age, not only on the international front but in the internal affairs of our nation as well, the turn in the tide in Russia is

very significant. It is proving the accuracy of the chronology of prophecy and the timing is perfect in relation to the vision as seen by John. The details are given in *Study in Revelation* * and it will well repay anyone to review the detail and note the significance.

For one to understand the meaning of the present rise of the star of communism it is necessary to clearly see and be able to associate the time of the breaking of the third woe, as related by John, with the events as outlined by Ezekiel in his 38th and 39th chapters. One must, along with all this, take into consideration Joel's utterances regarding the internal discord and trouble in the Israel land: timed to occur with the beginning of the third woe and the treacherous move which will be made by Gog of the land of Magog in a desire to wrest world domination and control from the Israel people.

First Hitlerism is to suffer, after which will come the decisive phase of the conflict so clearly depicted by all the prophets! We are living in tremendous times, for the day of the fulfillment of major prophecies are at hand. All the living are to be the actors in the events of the consummation of the age, and those who survive will be eye witnesses to the majesty and glory of things to come.

IT CAN BE DONE

OUR NATION in less than a century has grown from a small beginning into a great and powerful country. The Constitution of the United States gave to our citizens freedom to work with a minimum amount of governmental supervision and control. Thus free rein to develop the resources of our nation was given men of initiative and enterprise as has been evidenced in our ability, as a people, to overcome almost insurmountable obstacles as we carved out of the wilderness a civilization which has been the envy of the world.

But in the building of such a civilization, in which there has been granted to all men freedom of expression and thought, certain men of radical tendencies in our midst have also been theorizing and presenting their views as the panacea for all our economic ills. While they have been theorizing, hardworking Americans have been demonstrating the application of the practical in performance.

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Due to the fact that those who performed the seemingly impossible as they labored and built that our nation might have the blessing of a prosperity never before experienced by any nation, these same builders — busy about many things — neglected to give the time and thought so necessary to preserve the liberty and freedom under a government which made possible their own accomplishments. In the field of political economy the starry-eyed theorists have plowed and planted and we are now beginning to reap the harvest of their labors. Men who had no ability or inclination to build, construct and successfully operate a growing and prosperous business are now in power and dictating to industry how they shall operate under a planned economy: brain child of their radical theories. That which they could not produce they are now theorizing into destruction.

Had practical men taken more interest in government and had they been in places of authority in the time of national need the east would not now be without oil for heat, nor would they lack fuel for their motor cars, or rubber for their tires. Foresight and ability would have provided not only the needs of our armed forces but would also have made provision for the requirements of the civilian population as well.

It could have been, and even yet can be, done but not by those who declare it is impossible of attainment. America has accomplished the impossible in the past because men of America never believed it couldn't be done. We still have faith in the ingenuity and ability of our citizens to plan, build and accomplish the impossible when the fetters of governmental interference with private industry, and with individual initiative and enterprise have been removed. We can overcome every obstacle and surmount all difficulties if the genius of America is unfettered and free to face all issues, unhampered by regimentation and control.

When that day comes, instead of less of this and none of that, we would have more of all the things so needed today. It is a fact of life that a man who *believes it can't be done* is the man who cannot do it, certainly he is in no position to accomplish the impossible. As officialdom continues to stress "It can't be done" in the public utterances of its leaders one is reminded of a certain ditty that goes like this:

"You say, my son, It can't be done; your statement isn't true.
You mean, my son, It *can* be done; but can't be done by you."

We have faith in America, in its men of ability who can yet produce, through the help of God, the impossible when freed from interference. One thing is certain, we must get rid of all office holders with the "can't" mind and in their place elect and appoint men of faith — faith in God, faith in their country and surely faith in the ability of their countrymen to work and produce and accomplish without the regimentation and totalitarian methods of harassing and interfering with the life and activities of our citizens.

FOOD, FUEL AND LIQUOR

Just why should an industry of which nothing good can be said of its product have preference over the needs of life in this time of national emergency? There are food shortages, a fuel crisis, and transportation difficulties. Milk, a necessity for youngsters, is curtailed in delivery; but the liquor traffic continues to use tires and gasoline so needed for more valuable and necessary things.

Homes are being closed because of the lack of heat, men are being asked to cut their driving as a patriotic duty in

order to conserve gasoline and rubber, but the liquor trucks roll on in the delivery of a product men could well do without.

The OPA rules that "pleasure driving is out"; that when a police officer encounters a motorist whom he believes to be driving for pleasure, the burden of proof as to the essential nature of the trip "rests wholly on the motorist." The driver must satisfy his ration board that his use of gasoline is justified.

Here is a ruling in diametric opposition to the administration of Anglo-Saxon justice, for under the law no man is considered guilty and the burden of proof rests with those accusing him. If we must submit to un-American laws and the European type of justice, where all men are considered guilty before the law until they establish themselves as innocent, then at least for the duration, let this rule be applied to all business, including the liquor traffic. Is the liquor traffic essential or necessary to our war effort? Can the people do without it and still live and carry on? To ask the question is to answer it, for we can not only do without drink but its elimination would bring more efficiency in every line of human activity where liquor is now consumed.

Why should the distilleries and breweries be sending several hundred tank cars each week into the restricted eastern area, when these same cars could bring in oil so needed today? Why does not the OPA rule that it rests wholly upon the distillers and brewers to prove the essentialness of this use of critical equipment? The man without oil, and the home owner without heat, is in no mood for our government to sanction such use of tank cars. Surely the sacrifice on the part of the liquor traffic should be total, at least for the duration, along with the total sacrifice of others in the luxury and semi-luxury class.

In an editorial in the *Christian Science Monitor* for January 8th, comparing conditions today with those in 1918, the editor quotes the following from his editorial column in 1918:

"While legitimate manufacturing concerns and law abiding individuals in the United States have been met on every side by all sorts of restrictions in regard to coal during the last ten months, and have thereby been subject to inconvenience, business loss, discomfort and hardship, one obnoxious industry, that of brewing, has been permitted to draw upon the coal mines at the rate of 3,100,000 tons annually. While the Fuel Administration has been issuing edicts prescribing all sorts of limitations for ordinary consumers, because of an alleged shortage of transportation facilities, 200 railroad freight cars have been constantly employed in hauling coal to the breweries. . . . Why this consideration to the brewers?"

Religious leaders and civic groups throughout the nation are now raising the same cry in the handling of the liquor situation in this present war. The editor of the *Christian Science Monitor* goes on to say of today:

"The closing of churches, schools, and homes is now reported because of the oil situation, but nowhere, aside from the possible curtailment of nightclub activity, have we found mention of any intention to shut down breweries, liquor stores, taverns, and their affiliated organizations. . . . Some liquor establishments burn coal instead of oil, but here, too, is a need of conservation, for already predictions of coal shortages have appeared in the press. What kind of reason is it that considers religion and education of less importance to the nation than its liquor?"

The answer is *financial interests*: politically entrenched and protected — for the history of the liquor traffic is a history of special privilege and political patronage.

A JEWISH ARMY

No Race, by virtue of being a race, is entitled as a race to take a place in the councils of state. That race must first demonstrate its right by organizing an orderly government before its people are entitled to sit in the family of nations. It is not races but governments which carry on the affairs of state and it is governments which organize and equip armies.

Since the fall of Jerusalem, in the days of Titus, the Jews have never been a nation nor have they been a world government with territorial possessions entitling them to levy taxes, organize armies and build navies. Just why, then, should the United States or Great Britain grant them the right to organize a Jewish army? If the Jews in the United States want to fight Hitler there is every opportunity for them to do so in the armed forces of our country, alongside of the men of every other race in the land, for there is no discrimination nor anti-Semitism in the enlistments to defend our flag. The same applies to Great Britain who is perfectly willing that all the Jews who wish to enlist may enter the British army.

Now the program for a Jewish army at this time is part of the Zionist plan. The whole Zionist thesis rests upon a false premise in their claim that Palestine belongs to the Jew. Palestine has never belonged to the Jews, it does not now belong to them, and it never will be exclusively theirs: for it is not the possession of one tribe in Israel, but belongs to all Israel. Until Great Britain and America as well as the Jews themselves understand this, they will not only be unable to solve the Jewish problem but will contribute to increasing the difficulties for all Jews everywhere.

Forgetting the past for a moment, let us look into the future as viewed by Ezekiel, the prophet, who tells us that as far as Palestine is concerned, Judah, one tribe in Israel, is entitled to a certain strip of land in that country and gives the boundaries of it (Ezekiel 48: 7). The only possible foundation for the Zionists' claim must be found in the Scriptures; but the Scriptures do not sustain their contention, for you will note from the context that Ezekiel confines all the tribe of Judah to less than a twelfth of the land of Palestine. When it is fully realized that the tribe of Judah includes many peoples who are not recognized as Jews today and that the Jew, as we know him, is but a portion of Judah, the claims of Zionism are fantastic.

We fully appreciate the fact that the Christian Church has told the Jews that they are all there are of Israel and are therefore entitled to the title deeds of Palestine which belong to all Israel. But the fact that the Church supports the Jew in his claim which is contrary to Scripture, in no way helps the Jews. The Christian Church needs to know the Bible and the distinction between the House of Israel, the House of Judah, and the House of David and until they do they are in no position to give advice or help to the Jews. The Jew needs to know that as Jews they do not inherit the promises made to Israel. Jewry must awaken to a realization of the need of accepting Jesus Christ, whom they rejected as the Messiah, before the vexatious Jewish problems will be solved. Agitation for a Jewish army or homeland will not help the Jew; in fact, as recognized by some of the Jewish leaders themselves, it may increase rather than diminish the difficulties of the race.

What entitles a people to maintain an army and sit in at the peace council of nations? It is the fact that they have organized a national government and that government can speak with authority for all the people, not for some clique

or group among them. This applies to Jews, Israelites, or Gentiles, regardless of race or nationality.

Until a people or race has organized a government, no group has authority to represent or speak for that people or race. So it is of interest to note that while there are those in Jewry who advocate and work for the establishment of a Jewish army and homeland in Palestine, there are also many prominent Jews who are in active opposition to such nationalistic moves. Until a people themselves, among themselves, can agree it would be the height of folly to acquiesce in the demand of a clique among them. Until a people first demonstrate unity among themselves and the ability to organize government and establish a state that will receive the support of a large majority of their race, it is foolish to talk of raising an army. Only those people who have successfully solved the problems of government are entitled to the privileges of government.

BUREAUCRACY'S REGULATIONS

AMUSING, if not so tragic, are many of the stories going the rounds of the actual experiences of businessmen with bureaucratic inefficiency; many officials of whom lack even a rudimentary knowledge in the things they are undertaking to regulate and control.

Those who live in the northern parts of the country where the cold winds of winter make fuel and heat an absolute necessity of life have further evidence of, shall we call it, blundering bureaucracy? Ever since the order went forth for the rationing of fuel we have been puzzled as to how any official can arrive at a just solution of the heat requirements of a home by merely measuring the floor area of the house. As is well known by any heating expert, the cubic contents of a house must be known before an engineer can estimate the heat units required for that house; and then only after taking into consideration windows, doors and exposed surfaces.

A survey of the city of Boston, for instance, will show how stupid it is. Or is it deliberately planned? Many of the homes of the well-to-do and wealthy are old style and high ceilinged and with a cubic content in relation to floor area in excess of the cubic content of many modern, less expensive homes. Is this but a refined Bolshevistic method of penalizing the rich? Whether it is the result of inefficiency on the part of officials or not, in either case it but demonstrates that those responsible are not fit to hold office and have power over the needs of our nation. Already sickness and death are beginning to take their toll as the result of official blundering in handling the fuel situation.

MAN! WHO CAN UNDERSTAND HIM?

MEN are ashamed to declare their ignorance about current things and that of which it is publicly considered in good taste to be "in the know." They fear they might be called fools! Rather than admit being ignorant of such matters they look wise and say little, hoping thereby to escape the need of admitting their ignorance.

But when it comes to Biblical information the reverse seems to be true. Far from being ashamed to admit ignorance of Bible teachings, men freely confess they know nothing of its message and in doing so manifest an air of virtue in such claim to scriptural illiteracy. Such would be ashamed to admit inability to understand some current topic under discussion but will often say, when confronted with Biblical

information, "I can't understand it"; or, "It is beyond me and too deep for my comprehension."

We have even heard those who are supposed to be leaders and teachers in the church thus express themselves when confronted with information or evidence contrary to previously accepted views.

Now the Bible is a book of wisdom and instruction in the ways of life and men actually boast of their lack of a knowledge of its contents. It reminds one of the words of Solomon, who said, "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." (Prov. 1: 7.)

Not only are men despising the Word as they boast of

their inability to understand or comprehend its message, but whether they realize it or not, they profess themselves to be wise in the things of this world but fools in that wisdom that cometh only from God. Wisdom, so Solomon declares, is calling: "How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit . . . I will make known my words unto you."

The man who boastfully delights in his ignorance of the Word of God would be far from flattered by that Word's estimation of his mentality. Of him, it says, "A fool hath no delight in understanding."

George Washington Carver

ON TUESDAY, January 5th, this truly great man died. Not only was he an American citizen of the first water; in the highest, most constructive sense, he was a citizen of the world. To awaken humanity — wherever located — to a wider, broader, happier vision of life was his avocation, and to its attainment he devoted himself with utterly selfless abandon.

It is not our purpose to dwell upon the marvelous scientific work accomplished by this unique person, or upon the numerous fields in which he won recognition for his talented contributions. Many papers and magazines are now available containing the fascinating story of his life, his educational struggles against almost unbelievable odds, his sterling scholarship, his devotion to the land, woods and flowers; and the amazing contribution he made, single-handed, to advance agriculture in the South, primarily — but anywhere, necessarily, where the principles he enunciated are observed.

Rather, we would direct attention to the manner in which Doctor Carver attained the ends which he set out to reach. We would point to him as a voice of great strength and power, heralding the coming of a time when most men will be capable of making similar contributions to the life of their times. He was a harbinger of a better, richer, fuller, finer life for all humanity, and he definitely established the way of attainment by the flood of discoveries he made. Most of these were made through looking into the heart of things that most of us would call "common," and so would disregard.

He demonstrated his beliefs in the only terms which many of us in this day and age seem capable of understanding — the creation of wealth which could be measured by dollars and cents. But he wanted none of this monetary wealth for himself. He was selfless, and steadfastly refused to become possessed of the tokens of wealth; though he could easily have become a millionaire had he cared to capitalize on just part of the vast contribution he made towards a more abundant life.

What was the secret of his power, and the magnetism which drew a host

of admirers to him from every walk of life? It was a simple one. He saw and felt the presence of God in everything. He talked with God. He obtained his understanding of what he was to do each day by communing with Him in the woods, and by the endless joy he obtained by contemplating the works of His Hands in the flowers that carpeted the floor of the forest, and the birds and beasts that inhabited the woods. He "considered the lilies of the field," and they told him the secrets of their beauty, the reason for their growth, and how to discover their hidden talents.

But for none of these achievements did Doctor Carver take any personal credit. The whole of his accomplishments he attributed to the fact that God talked to him, inspired him, worked with him and through him. He went to the Source of Life for everything. Many "intellectuals" laughed at him for his "ridiculous" statements of the way he obtained his knowledge (that knowledge which made possible the new products which flowed from his laboratory in a seemingly inexhaustible stream) — but, they did not laugh at the products he produced! They, at least, were concrete and could be seen, heard, touched, tasted, and smelled!

It might be said that Doctor Carver's one possession was his understanding that the "center" of his life must be one with the "center of all life" — God. With this possession, the powers he desired to exercise for any specific purpose were available to him, so that he could say:

"There is literally nothing that I ever wanted to do that I asked the blessed Creator to help me to do, that I have not been able to accomplish." Asked why it was that so few people can have this power, he replied, "Anyone can, if he only believes."

Then he laid his hand on the Bible beside him, "The secret lies all in here. Right in the promises of God. These promises are real, but so few people believe that they are real." Pounding his hand on the table, he continued, "They are as real, as solid, yes infinitely more solid and substantial than this table which the materialist so thoroughly believes in. If you would only believe, O ye of little faith." *

— C. M.

* From *The Man Who Talked With the Flowers*, by Glenn Clark.

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¶ *Until All Nations Are Gathered
At the Appointed Place—*

The War Is Unquenchable

By THE EDITORS

PROPHECY provides the pattern of history, and if it is possible to determine this as the war foretold in the Bible, then it is possible to know the scope, final alignment, and the time, place and manner of its ending. Those who have made the search of the Bible factors which describe it plus the historical happenings which were to parallel the prophetic pattern, are in agreement that there is no longer any question about this war. As seasoned readers of the Bible and of DESTINY know, this is the war destined to be final!

And thus we can know that much of the contemporary contemplation now receiving widespread conversation as to the ending, and concerning the future after that ending as well, has no basis in what will be future fact as viewed in the dependable prophecies of the Bible. For the only authoritative source of such information, this being the war which it is, rests there in the Book. It is clear in general outline, and in the important specific details as well, to those who have probed into the matter.

This first and last truly global war checks with every Biblical factor which was to determine it, as did the prelude during the years preceding. *All* nations—that's the way the prophecy reads; and a glance at the animated map on the cover of this issue helps one to visualize the global scope which the conflict is approaching. Already, the United States alone has armed forces at battlestations in more than sixty-five countries of the world; from the sleet-swept Aleutians to the palm-fringed Solomons, from Greenland's icy shores to Egypt's sunbaked sands.

Careful, honest students of the Book know there is no possibility of extinguishing the flames of this war short of the decisive defeat of the aggressors; and for men to speak of peace in terms of defeating any particular one of the aggressors, as some are now doing, is hardly worth conversation. For *at this stage of history* there can be no peace while any vestige of evil aggression remains.

Nor can peace come if there continues to exist ideologies of government which are bent upon domination of others by force, or whose principle of government is such that its adherents and followers are in active opposition to established governments in other lands. Let us be logical. Will Anglo-Saxons, with their innate love of liberty and freedom, be able to accept the principles of regimentation? Perhaps up to a certain point, then they will rebel. They always have.

On the other hand, is it conceivable that those committed to the doctrine of Karl Marx and the principle of communism will refrain from propagating their social order? Remember, they are as imbued with its correctness as the Christian is with the righteousness of Christianity; and, as a rule, with far greater intensity and activity in its behalf. Further, once men are committed to it with its revolutionary ideals, will they be content to let others live their lives in accord with principles at variance with those which they advocate?

Let us not lose sight of the fact that doctrines are far more powerful than the sword; that there are those who

wish to compel others to live in accord with their particular ideals and creed—by force, if necessary—and that as long as such conditions exist and men have the power to act, so long will the world be afflicted with war; and we view it now in Europe, in Asia, in Africa and touching the shores of America. Almost everywhere the flames of war are burning, upon every sea the ships of war are steaming, and on missions of war the planes shuttle back and forth over the globe!

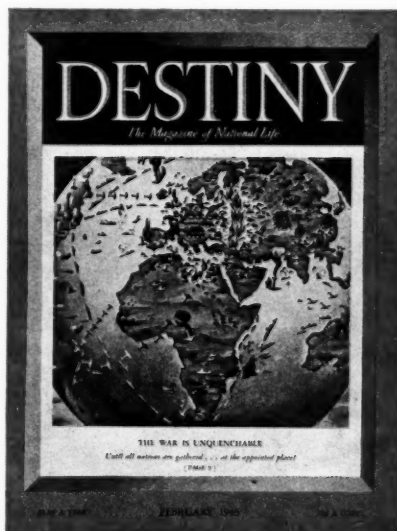
For can nations, any more than men, walk together in peace except they agree?

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The three unclean spirits of evil which John visualized as coming from the mouth of the dragon, from the mouth of the beast and from the mouth of the false prophet have succeeded in accomplishing what we are seeing, dragging the nations into sanguinary strife, as it was foretold they would. And before this conflict terminates the whole world will be representatively gathered—so John declares—for the battle of the Great Day of God Almighty.

At the moment, however, as Hitler's war machine becomes increasingly hard-pressed, men are beginning to hope that the flames of war will soon be quenched. But they are forgetting that Hitler is not the only aggressor in the world disturbing the peace of the nations today. They are forgetting that there are others also to be defeated and that some of them will be even more difficult to overcome than the Nazis. Thus it is with characteristic optimism and their natural desire for peace, plus the absence in their calculations of the cold, hard facts, that many Americans are engaging in wishful thinking.

Now unless men are Bible students and thus have the only authoritative information concerning this war clearly before them, they do not know that even after the defeat of our present



enemies a potentially greater conflict is on the agenda. For while the nations who now comprise the United Nations are in seeming accord, yet that accord after the defeat of Hitlerism and Nazism will not be a reality. When that defeat is accomplished, the unity of purpose will be gone; and the kind of peace each will desire to establish upon the earth will be a discordant story.

Remember always, it was the necessities of war which brought the United Nations together in a common cause; and the Bible is clear that when the necessity is gone, division will occur. Even now the nature of the break is beginning to loom. For how can the Anglo-Saxon-Celtic nations deal with the principles advocated by the followers of Karl Marx in the allocation of the terms of peace? We do not merely question the possibility of an impending discord in this matter, there is definite information from the prophets that at that time there will be no unity of purpose. No, peace will not come with the defeat of Hitler and to quench the flames of war in one locality will but see them break forth in another *until the war's ending follows the prophesied pattern.*

Chronologically, we have entered the final and last phase of the present world order. And in these closing days of an order destined to pass away, rulership is to be forever decided. It will be accomplished as foretold! The dictators, fighting to gain world control, are actors in this great drama but at the same time are obviously unaware that already God has selected those through whom He will operate and who are to come into world rulership.

In the providence of God, a place has been appointed where the nations will

march for final judgment. It will be judgment passed upon them *as nations* for misrule and evil aggression. The place appointed is Palestine; and the nations will be gathered there representatively, compelled by the fortunes of war to move towards that central land where the battle will ultimately be joined. Military men say that the place is too small, that a military decision is not possible there. The Bible deals with that matter too.

Now until then men may dream of writing the terms of a permanent peace, of building an order of righteousness, of the kind of world we ought to have — but their plans will not come to maturity. Instead, the flames of this raging conflict will spread to include the devastation and destruction which will yet occur to compel the nations by force of circumstances to march to the place of gathering; and there the writing of the terms of peace will be taken from men as the God of Israel intervenes in behalf of His people and *compels* the establishment of the only kind of righteous peace which will bring the desire of all nations — freedom from suffering and want and the opportunities and blessings of permanent peace. Isaiah, Ezekiel, Daniel, Zechariah and Joel all point to the fact that this conflict will rage and be unquenchable until that time, day and place.

But Joel also depicts developments within the Israel lands which will be used by an ally for the purpose of gaining domination and control over His people before the climax of the ages and the end of the war is reached. How explicit the prophets are! It is not difficult to identify this enemy group within who are even now becoming entrenched in places of authority and are being given opportunities which will later en-

able them to carry out the will of the nation whom we have helped as an ally.

And thus premature moves for peace, when they come, should not deceive us; for even though the flames of war may die down in certain localities, the winds of passion and greed will fan them into flames again in the lust for world power.

✓ ✓ ✓

For not until the appointed place is reached, until all nations are gathered, and there is *convergence* of all three determinative factors (*time, place and event*) as depicted in the divine prophecy describing the end of this war — not until then may we hope for peace. Palestine will yet become the focal point towards which the eyes of the world will be turned as all peoples breathlessly watch the tide of battle lick its shores and rise to engulf the land of the nativity of our Lord. It will be the great bid for world power on the part of the nations who gather together against Him and His Kingdom; and the conflagration, the flames of which are now scattered over the earth, will be centered in and around that land. Then will God intervene and extinguish them. In one day — in earthquake, tempest and in storm timed to break in their fury upon all who have thus gathered to fight against Jerusalem and the cause of righteousness, thus will come judgment for national misdeeds.

Then there will follow the great and needed spiritual catalyst to bring men together in righteous thinking — producing peace which shall reign from generation to generation. For permanent peace will not come, nor will world disarmament be a reality, until the principles of Jesus Christ and His Kingdom with its administration have been established upon earth.

An Emergency Element

THE BIBLE labors under the disadvantage of being regarded as primarily a religious book. Yet you go a long way in the Bible before coming upon anything that savors of religion. It begins with geology and astronomy, meteorology and biology, anthropology and psychology — all the materials of the physical and mental sciences, the concepts of creative purpose and method and progress. It has far less theology than most people imagine. Of course, God is central, but God is not a religious character. Certainly God is not an ecclesiastical character. The creating and sustaining God of the Bible and history appears as the sole competent personality, the one completely normal being, of eternal wisdom, power and purpose, Who upholds all things by His spirit.

It is a thousand pities that the inclusive thought of God should have suffered in men's minds by being mixed with an exclusive thought of religion. Religion appears in the Bible only after man's unnatural, sinful departure from God's naturalness; that is, religion appears as an emergency element, a rescue force brought in because of abnormal human breakdown. And when it fulfills its part in the work of restoration, it will disappear. The last New Testament seer foresaw the distant future (which is not distant *now*) and he wrote, "I saw no temple therein." Religion, as we know it, had fulfilled its purpose. The original plan of God had been restored. There was only God and the people.

The Period and Purpose of Global War

By W. C. NABORS

December 29, 1942

NO STUDENT can understand the Bible until he can identify the people with whom it deals and the periods of time set apart in the divine plan during which certain stated objectives are to be accomplished.

Soon we shall deal with the *general* outline of these Bible periods. Many, if not all of them, can now be clearly identified and proven. Because they are connected, they unfold the continuous plan of God to those who watch; but only to those who watch, because the study of these periods identifies and reveals connecting and succeeding periods and purposes.

The purpose of this article, however, is to identify *one* of these Bible periods recently revealed as history unfolds prophecy that we might see the divine plan concerning this present period of global war.

The period for our immediate investigation is that referred to in Revelation 14: 20, when the angel of God shall thrust in the sharp sickle and gather the clusters of the vine of the earth: "I am the vine, ye are the branches," said He. Clusters are the fruit which grow on the branches. This is the harvest period during the judgment of the nations, a period measured "by the space of a thousand and six hundred furlongs."

We should know already that it comes at the climax of the age. It is identified by a global war for world domination. It is signaled by the return of Jerusalem to Israel. It begins within that period which the Bible indicates as being set apart for the cleansing from the world of all things which do offend in the Kingdom of God. This cleansing prepares the way for the world's return to a government in harmony with the laws, statutes and judgments ordered by the Great Ruler. Daniel gives us the measure of this period of cleansing as 2,300 days. This cleansing period has been pointed out in previous articles and identified by world events, the over-all (*solar*) period of which extends from October 10,

1938 to March 4, 1945. Beginning within this period, however, following God's continuous plan of revelation to those who watch is revealed the initial period and duration of the final battle; the battle of the Great Day of God Almighty. This is the period of the gathering of the clusters of the vine of the earth. When we understand its meaning, there are revealed to us plans hitherto sealed concerning world events centering around its terminal period.

The measure of the battle line in this global war as given is "by the space of a thousand and six hundred furlongs." My dictionary defines *space* as a "quantity of time" and *furlong* as "a measure of length." Now, let us read the measure, thus — "by the quantity of time of 1,600 measures of length." The measure of length of a quantity of time for these all important periods within the judgment of the nations, which we now witness at the close of the age, has been well established as a day. The time period for the final pattern, therefore, is 1,600 days.

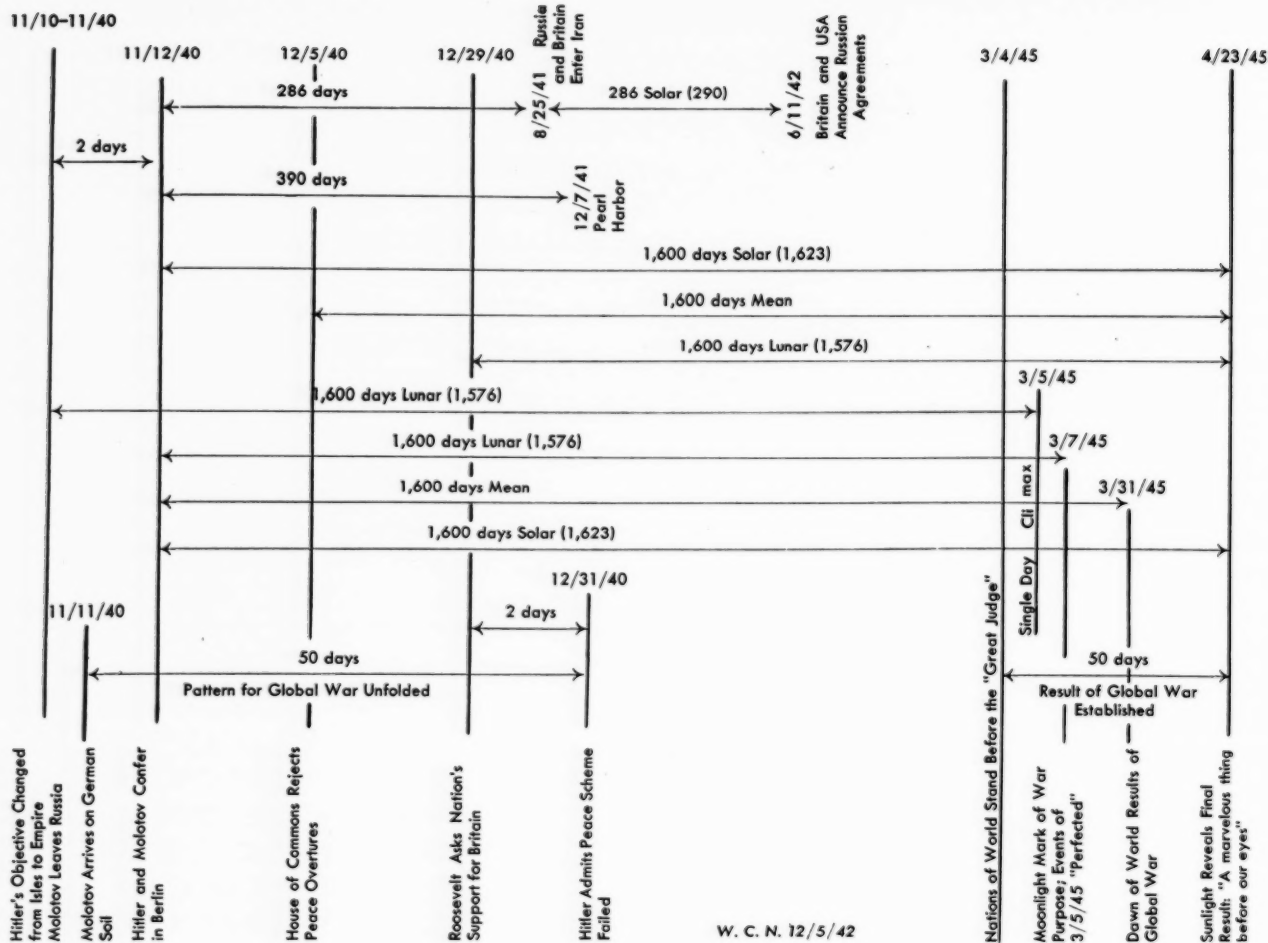
Now, let us apply this over-all time period to the events of history as they fit into the proven pattern of chronology, observe the facts they place before us; then inquire as to their unfoldment from connected Bible references. Let us remember God's instructions to watch and understand. His purpose is to reveal, to those who watch, the secrets held in the Book of instructions. Upon seeing such a fulfillment recently, one of His own gave expression to this great truth in these words: "It makes a man stand silent to see the thing click off like that."

DESTINY of November, 1940, carried in outline form the writer's interpretation of the world plan for 13 years to 1953. The importance of the date, November 10, 1940, was established. It was then that Hitler's plan to destroy the British *Isles* was diverted to a plan for the destruction of the British *Empire* at the heart of its life line around Suez and Palestine. Interest has grown as this world plan has unfolded itself in world history. We can now look back

and see how this diversion brought the war into one of global proportions. Interest was quickened when it was noticed that the period from November 10, 1940 to March 5, 1945, the climax date, covered 1,576 days — which is the lunar measure for 1,600 days mean. This 1,576 also marked the period for displacement (286) of (plus) desolation (1,290). It immediately suggested the over-all measure of the final battle was about to be revealed. This called for further investigation and proof sufficient to completely establish the fact. Calculations of mean and solar periods backward from March 5, 1945, failed to provide confirmation. It was then noticed that the news of November 10, 1940 not only carried the death of world appeasement as symbolized in the person of Mr. Neville Chamberlain and the earthquake in Rumania, which I believe to be a preview of the final one described in Zechariah, which we shall see on the date of the climax, but note was made of another fact. On this same date, November 10, 1940, that slimy master of deception, Premier Foreign Commissar Vyacheslav Molotoff (or Molotov), left Russia for a conference in Germany, arriving on German soil on the 11th and in Berlin on the 12th. This was noted in the article to which reference has been made.

Realizing that the Bible is clear that the major final rôle against Israel is to be played by Russia; since they are revealed as of the same mind toward Israel as is Germany; since they both stem from the body of the eagle described by II Esdras; since they can be identified as one of the three evil spirits of Revelation and are to be of one mind under the Power of the Beast, it dawned that November 12, 1940 was the date mark for the third day perfected for the *initial* date of the time measure of the global war. Thus, the mean and terminal dates were to extend beyond March 5, 1945. It immediately became clear that November 10, 1940 was the lunar marking that called our attention to the transition but, correctly, November 12, 1940 was the initial solar date of the

CHART NO. 21



1,600 days, the terminal date of which is April 23, 1945. The search for a proof continued and at once the 1,600 days mean was calculated back from April 23, 1945, showing the date of December 5, 1940. While the same application for the lunar measure reveals the date of December 29, 1940, the news of these two periods was added and Chart No. 21 began to take form. We quote the news as follows:

12/5/40 — "The House of Commons, 341 to 4, rejected a peace conference proposed by a member of the independent *Labor party*."
12/29/40 — "President Roosevelt in a world-wide radio broadcast urged the American people, including *labor* and *Congress*, to stand by him in his proposal to furnish Britain with arms, planes and ships. He declared that the Axis would attack the United States if Britain were defeated."

As if to complete the whole pattern before our eyes, the third day perfected from December 29, 1940, which was

December 31, 1940, the following news item was added:

"In a radio broadcast from Berlin, Chancellor Hitler prophesied Germany would win the war in 1941. He said: 'The war must be continued as a result of the will of democratic war-mongers and Jewish capitalists. The representatives of a breaking world believe that they may achieve in 1941 what they were unable to do in 1940.' He declared it was 'a dumb and infamous lie' to maintain that Germany and Italy wanted to conquer the world 'while the actually existing world conquerors require war in order to realize higher interest on their capital.'"

Now, let us recall that following the experience of Dunkirk in June, 1940, there was a peace offensive which seemed to stem from the *labor* parties, particularly in Britain and the United States. Since the labor parties were largely dominated by Communism, it was easy to see the hand of Communism moving in coöperation with Germany

to arrange a temporary peace which would permit them to hold their gains and prepare for later further surprises. This culminated on December 5, 1940 when the *labor party* forced a vote in the House of Commons and the House voted its *rejection* of the proposed peace conference, thus clearly marking the dawn *initial* date of the world's first, last and only *global* war.

The lunar date of this phase was clearly marked when this movement required Manasseh (U. S. A.) to come to the defense of Ephraim (Britain); as the head of the nation, President Roosevelt, in a world-broadcast specifically urged the American people *including labor and Congress* (where the work of the subversive element had been exerted to the utmost) to furnish Britain arms, planes and ships and warned of the further declaration of the Axis objectives to include the U. S. along with Britain when it best served their purpose.

As if to seal the pact on both sides and freeze the world pattern for his attempt at world domination, Hitler went on the radio December 31, 1940, third day perfected from December 29, 1940, *accusing the defense of continuing the war* and denying any thought of world conquest even after his objectives were clear to the Anglo-Saxon world.

Now stand back and get an over-all picture of developments as reflected by this news covering 50 days from Molotoff's arrival on German soil, November 11, 1940, to Hitler's world radio broadcast and declaration.

Note the 1,600 days solar from November 10, 1940, Molotoff's arrival, expires April 21, 1945; while extended from November 12, 1940, it expires April 23, 1945. The climax, therefore, is due from April 21, 1945 to April 23, 1945 exactly straddling the equinox.

Note at this point that from November 12, 1940, 286 days was August 25, 1941, the joint move between Britain and Russia in Iran and a second 286 days (solar) was June 11, 1942, the date of the joint agreement.

Note also that November 12, 1940 plus 390 (the number of Israel [Ezekiel 4: 5]) days was December 7, 1941, the date of Pearl Harbor. On the same day of Pearl Harbor, Maxim Maximovich Litvinoff arrived by plane in Washington, D. C., to take up his duties as the Russian Ambassador since our country was re-establishing relationship with Russia.

Do not fail to see that Russian influence or action appears in every single date referred to. In practically every case she is moving quietly as "a snake in the grass."

Know for a certainty that as surely as Judas was numbered among the twelve, so national Judas today is numbered among the United Nations.

Not only do we have here complete proof of the over-all time period of the

final battle, November 12, 1940 to April 23, 1945, but in further study we have suggestion of events to take place in the last fifty days thereof.

A preview is given us when we recall that the time period between the resurrection of Christ and Pentecost was fifty days. The word "pentecost" means "fifty." We should go back and study the feasts of Jehovah as recorded in Leviticus 23 — noting particularly verse 16. (The footnotes in the Scofield Reference Bible, page 157, will be helpful.) I would lay strong emphasis on the fact that this feast *looked forward* to the end of the age.

As the final battle line was established following the peace offensive in the fifty days from November 11, 1940 to December 29, 1940, so will the final result of that battle — the battle of the Great Day of God Almighty — be established in the like terminal of fifty days from March 4, 1945 to April 23, 1945. Similar to the fifty-day period from the Exodus to the receiving of the law at Sinai, there is indicated a period of fifty days from March 4, 1945 to April 23, 1945, which suggests this final fifty-day period will deal with God's re-establishment of His laws, statutes and judgments among the nations of the world following the demonstration of His power to release the nations of Israel from the bondage of evil spirit dictators. It is interesting to note from Leviticus 23: 16 that this fifty days covered a period measured as follows: "... seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days." Sunday is observed by the Israel nations of the world today as their national Sabbath and March 4, 1945 falls on Sunday which, of course, makes April 23, 1945, therefore, "Even unto the morrow after the seventh sabbath shall ye number fifty days."

Following the demonstration of the

power of God at the Armageddon climax, March 4-6, 1945, we should therefore expect to witness the final fifty days of the work of the gathering angel, which should terminate in changes in world economics and government which shall surpass anything previously recorded on the pages of history. Here we should find our *national* Pentecost. Near here we should find the beginning of the seventieth year of Jubilee. Here we should find the restoration of His administration.

As you recall the period and purpose of the fifty days from the Exodus to the receiving of the Law, read the words of Micah 7: 15 addressed to the remnant of Israel from Samaria as follows:

"According to the days of thy coming out of the land of Egypt will I shew unto him *marvelous things*."

Let us permit the Bible to define its own meaning of what constitutes a "marvelous thing" by referring to Matthew 21: 42-44:

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?"

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Now, to Revelation 15, verses 1 and 3, which immediately follow our original text from which we got our measure of 1,600, we find this:

"And I saw another sign in heaven great and marvelous . . . and I saw them that had gotten victory over the beast. . . . And they sang the song of Moses the servant of God and the song of the Lamb, saying, 'Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.'"

Straight Scientific Deduction

DESTINY is dealing with a matter capable of positive proof along lines of the simplest and yet most powerful form of argument . . . merely a question of truth deduced from facts, a matter of straight scientific deduction. On these lines it is invincible. With those, however, who pretend to any sort of admitted faith in the Bible, it is one of direct reference to the Scripture in the very way the Saviour appealed in all His arguments with His own generation of opponents. Here, too, it silences all opposition.

The Lord effectually silenced all his enemies, that is the enemies of truth, by a direct appeal to the Bible as written

and for the purpose written. He took the Scriptures exactly as they read, and never once taught that any prophecy of the Old Testament was to be primarily understood in any other sense than a literal one. Indeed He condemned all teaching which made the *literal* Word of none effect; and we, too, are safe in believing that the farther we go from the literal the farther we wander from the truth.

But there is a class to whom the topic is as aggravating as a red sign to an enraged bull; we refer to those who have built unto themselves a shadowy interpretation of the Bible, which they term its "spiritual signification."

Protestant Leadership and the War

By C. R. DICKEY

PACIFISM SEEN AS STRONG IN CHURCHES: LEADERS CAN'T AGREE ON RELIGION'S STATUS IN PRESENT CONFLICT." Under these headlines of recent date, Dr. F. Ernest Johnson, executive secretary of the Federal Council of Churches of Christ in America, and professor of education at Teachers College, Columbia University, is quoted as having told a conference of delegates of the United Synagogue of America:

"Thus far it has been impossible for religious leaders in America to agree on an answer to the question, what is the status of religion in this war? The confusion, I think, has been much greater among Protestants than among any other group.

"In our churches the tremendous strength of the pacifist movement, whose growth during the last two decades is one of the most remarkable features of recent religious history in America, has made many of the Protestant bodies uncertain and even ambiguous in their testimony concerning war."

With amazement and consternation some of us have watched this growth of pacifism in the churches during the last two decades. We have even tried to sound the alarm, but it either fell upon deaf ears or was regarded somewhat disdainfully as a false alarm.

Dr. Johnson's statement contains three important truths: 1) there is a pacifist movement of tremendous strength in our churches; 2) it has created confusion, uncertainty and disagreement on major issues; and 3) it is responsible for the fact that the churches are impotent and wholly unprepared to give unified spiritual leadership to our nation in this period of global war. However, we are not in full accord with Dr. Johnson when he adds that this conflict is "not a question of national loyalty, but rather one of ethical philosophy."

Contrary to what one might expect, the pacifist movement is not static; its propagandists are always actively endeavoring to influence the policies of both church and state. Who remembers the "peace plebiscites" which flocked to the pastors' desks a few years ago?*

*DESTINY, July, 1940.

These doves of peace were hatched by the Federal Council of Churches and winged their way to the local churches through the Social Action Committees of the various denominational headquarters. They came full-fledged and ready for immediate action. Responsive pastors gave stereotyped sermons on world peace and brotherly love, then passed out the plebiscites and urged all church members to sign them as an expression of the highest duty and privilege of Christians. In signing these plebiscites American men and women solemnly pledged that in no circumstances would they ever bear arms to defend our nation in war. This seditious act was supposed to guarantee perpetual peace to the whole world. If you didn't get a chance to sign on the dotted line, it was probably because you were not at church that Sunday; or it might have been for the better reason that your pastor was not sold on the merits of pacifism as a guarantee of world peace and promptly consigned the material to his wastebasket.

The foregoing is only one instance out of many efforts that have been made by pacifists during the past twenty years to warp the judgment of Christians and mislead them in matters pertaining to national safety and responsibility. These very efforts had much to do with the governmental policy of disarmament and unpreparedness in this country while Germany, Japan and Russia built up their military power to unprecedented proportions. Congressmen and senators, who might have voiced disapproval of such a ruinous program, were reluctant to go against the attacks on military defense which were launched incessantly by influential ecclesiastical leaders and laymen. Yet Dr. Johnson, who surely must be aware of these facts, tells us that pacifism is "not a question of national loyalty, but rather one of ethical philosophy."

In a very short time after the ill-fated Trotzky took up residence in Mexico, apparently as a haven of rest, he was visited by a delegation from the United

States. Among the group of about a dozen men there were Jewish financiers from New York and Chicago, agents of various left-wing organizations, and a "social relations" secretary of a Protestant denomination noted for its emphasis on scholarship. On his return home the secretary favored his denominational magazine with an enthusiastic account of the trip. Evidently he went on some mission although, oddly enough, he told nothing about the purpose of his pilgrimage to Trotzky's retreat.

"One day in February," he wrote, "I went out to the village of Coyoacan, which is a suburb of Mexico City. I found the house which is the refuge of a certain Leon Trotzky. The house is well guarded by Mexican police. Only those who have the password get through the lines. Fortunately, we had that password."

We do not know the password, nor what took place behind the guarded doors, but we do know that the contact inspired the secretary to promote a new and vigorous pacifist campaign in hundreds of churches throughout this country for the specific purpose of persuading Christian people to commit themselves to a program of nonresistance even if attacked by a foreign power.

This movement spread through all Protestant ranks with increasing boldness until Japan's attack on Pearl Harbor. Reverberations from that blast have shaken the foundations of ecclesiasticism. Clerical pied pipers, who thought they had the world headed safely toward a promised land of their own making, are now floundering in a sea of confusion. Their reactions have been varied and are most interesting to an observer who realizes the predicament into which they were thrust by the outbreak of war.

Many of our ministers are still completely bewildered; they can give no certain guidance to their people because they have lost all sense of direction. Many others have been stabbed wide awake by events and now see the error of their ways; but their testimony concerning war is apt to be "uncertain

and even ambiguous" because they have not had time to readjust their thinking and preaching on a positive Scriptural basis. And another large and influential group of ministers — among them pastors of important churches and teachers in seminaries and colleges — are incapable of safe religious leadership in this war because at heart they are still pacifists. They do not admit it so readily now, nor do they work so openly, but cautiously and subtly they carry on the international pacifist movement.

Then let us remember that there is yet another class of clergymen — true sons of the prophets — who have been voices crying in the wilderness to this generation. Unknown to the general public, they have suffered persecution for righteousness' sake; they have been assigned to relatively unimportant posts because they do not subscribe to the theological doctrines and socialistic aims of those in the seats of authority.

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At present we see the pacifist movement working in India where Gandhi and Nehru, collaborating with the leaders of world-wide Communism under the guise of Nationalism, have tried to close India's doors to the protection of Britain and open them to Japanese invasion. We see it in China where, according to reliable information, Sovietized Chinese Communists threaten the stability of the empire as constantly and as dangerously as it is threatened by Japan.

An American missionary, now home from China and teaching in a well-known church college, told an audience recently that the Japanese are to be commended for their method of handling the Christian churches in occupied China. The Japanese, he said, do not forbid Christian worship, as we might imagine; instead, they require Christians of all denominations to unite in one group under a Japanese pastor. And here is the significant thing: the speaker's face beamed as he asked us to rejoice with him in the fact that all these Japanese pastors are Kagawa's protégés! What a dubious break for Chinese Christians!

We see the leaven at work in America as the eminent Dr. E. Stanley Jones tours the country to tell us: "Our rôle is not to take sides and go to war in behalf of one side or the other — ours is to get both sides to change and to produce out of them a new man, so making peace." According to Dr. Jones,

We must not fight, we must not even arbitrate. America's rôle in this crisis, he says, is to mediate and bring all factions together in a world-wide "co-operative commonwealth." Sounds quite simple, doesn't it? But Dr. Jones forgot to tell us just how to go about making new men out of the war hounds of Europe and Asia. It seems incredible that any normal, grown-up American can be childish enough to think that mediation, co-operation and peace among all nations is possible until the principalities and powers of darkness are completely crushed by the superior military strength of Christian nations.

In I Corinthians 14: 8, Paul asks this question: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" Who, indeed? Yet the secretary of the Federal Council of Churches, representing the leading Protestant organizations in this country, declares that the religious leaders in America are confused and uncertain in the day of battle because of the tremendous strength of the pacifist movement among them.

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What is the underlying cause of pacifism, with its accompanying uncertainty and ambiguity, among Protestant leaders at this time? The root of the trouble lies in what Dr. Johnson calls "ethical philosophy." We have already discussed the fallacy of his statement that pacifism does not involve national loyalty; there must be something wrong also with an ethical philosophy that produces confusion and uncertainty in its adherents. Since Dr. Johnson speaks in reference to the churches, we take for granted that he refers to Christian ethics. Now if ethical philosophy is to be Christian it must of necessity be in accord with the teachings of Christ. A search for the Scriptural basis of the ethical philosophy from which pacifism springs leads invariably to this sentence in Jesus' Sermon on the Mount: "I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." (Matt. 5: 39.) How does the pacifist harmonize this passage with James 4: 7? "Resist the devil, and he will flee from you." Or with Luke 22: 36? "He that hath no sword, let him sell his garment, and buy one." These are certainly conflicting statements and their apparent contradictions must be accounted for before they can be used to support any theory.

Turning to Matthew 5: 1-2, we read:

"And seeing the multitudes, he went up into a mountain: and when he was set, *his disciples* came unto him: and he opened his mouth, and taught *them*" — that is, *his disciples*. In the great lesson which follows, Jesus taught his disciples the principles which are to function in his kingdom, among people who have become citizens of his kingdom by confessing him and committing themselves to learn and do the will of God. Now confusion arises when pacifists and others, using the Scriptures carelessly and accommodatively, take these principles of Christ's kingdom and apply them to the enemies of Christ and Christian civilization. When Jesus tells his disciples to "resist not evil" and "turn the other cheek," he is discussing personal relations, and means that as individuals they must not seek revenge or return evil for evil in dealing with their fellowcitizens in the household of God. When James says, "resist the devil," he means that Christians must fight against the prince of evil and his agents because they seek to prevent the consummation of God's plan through Christ Jesus.

If Jesus had been advocating pacifism he would not have told his disciples that the time would come when a man, if he had no sword, had better sell his garment and buy one. Likewise Jesus said, "All they that take the sword shall perish with the sword." That is often used as a proof text in support of non-resistance by people who fail to see the two swords involved: and that the aggressors who take the sword perish with the sword in the hands of the defenders. Pray tell how brutal aggressors could perish with the sword if all the people attacked were pacifists like Gandhi and refused to take the sword in their own defense.

One truth stands out plainly in the Gospels; namely, Jesus knew that the methods he used in dealing with his friends would not work in dealing with the enemies of God. Consider his patience and compassion when instructing the multitudes; read it in John 10: 1-18, for instance, and in many other places. Rejoice in his great love for the disciples and in his blessed fellowship with them in John 14 and 15. Contrast that with John 8 and Matthew 23, where he condemns ecclesiastical leaders as the main enemies of God's plan for a righteous world order.

"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. . . . Ye are like unto whited sepul-

chres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? . . . Behold, your house is left unto you desolate. . . . Ye are of your father the devil."

The ethical philosophy of pacifism ignores the basic principles of Jesus' teaching as recorded in the four Gospels. It leads men into foolish, untenable positions. Even a man of Dr. E. Stanley Jones' caliber fancies that all America needs to do now to insure immediate peace is to take the Lord's plan for the saints and make it work with devils. Surely it is the height of presumption for men to think they can do what even Jesus did not attempt. Such men may be sincere and they may have the courage of their convictions, but we ought to remember that men with strong convictions are sometimes dead wrong on vital issues; for example, Saul of Tarsus was a scholarly man who zealously persecuted Christians under the impression that he did a real service to God — and ever after was ashamed of his stupidity. We are living in a time of unexampled apostasy when we ought to heed especially the warning in Colossians 2: 8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

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Back of all false theories of government and religion there lies a misunderstanding of the Bible message. Even one's unbelief may be due to his failure to really know the Bible. Protestant leaders of every type have much to say these days about the kingdom of God,

yet they refuse absolutely to recognize the national aspects of that kingdom. They have written countless books on the subject, most of them hazy and fantastic. Kagawa launched a Kingdom of God movement that has many supporters in this country. Dr. E. Stanley Jones talks and writes profusely about the kingdom of God on earth and ventures to offer us a platform for it; but his kingdom, like Kagawa's, is strictly a man-made, man-operated régime. It is not patterned after the Bible plan; it is not founded upon the kingdom and throne of David; it has no Christ on David's throne to guide the nations of the world. Writing of Christ and his coming kingdom on earth, Isaiah said: "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." (Isa. 9: 6-7.) The Annunciation, in Luke 1: 30-33, verifies Isaiah's prophecy.

God's covenants with Abraham, Isaac, Jacob, Joseph and David; His organization of Israel as a servant nation; His establishment of David's throne; Christ's Advent to redeem his wayward sheep of the House of Israel; his eventual return as king to overthrow evil and perfect his earthly kingdom in righteousness until it becomes like that in heaven — these great truths are the framework of the Bible story and the foundation of Christ's kingdom on earth.

But Protestant leaders, occupying the high seats in churches and seminaries, will have no such kingdom. Apparently the march of these divine events through

our world means little or nothing to them. They still prefer a kingdom of their own making. Consequently, they unwittingly become the tools of our enemies in promoting nondescript "isms" designed to wreck the constitutional government of Anglo-Saxon nations. That is why these movements within the churches always end in some form of international collectivism, although they shy off from being labeled Socialism or Communism.

Watch your newspapers and note how names prominent in Protestantism are linked with a sinister move to drive a wedge of disunity between the United States and Great Britain. Nothing else would be so disastrous to our successful prosecution of the war as a widespread distrust of the British people. Let us be wise enough to realize that our enemies are using all available means to foster misunderstanding between the two great English-speaking countries.

Men who are unmindful of the national rôle of the House of Joseph in these latter days have no key to the Bible nor to the world situation. Many Protestant leaders do not believe the prophets, therefore they do not understand the times in which we live; the result is, they cannot agree and they cannot give certain direction to our nation in the hour of its greatest need. If we had had sounder preaching of the Bible in the churches of America since the beginning of this century we would have sounder statesmanship now to guide the destiny of our nation.

Admittedly Protestant leaders are too uncertain and ambiguous to give direction to the war effort; nevertheless, they are clamoring vociferously to lead the world to "a just and durable peace" following the war. If the trumpet gives an uncertain sound in war, may it not be equally uncertain in peace?

A Billion Dollars

STAGGERING to the imagination are the sums of money now being expended which indicate that the financial indebtedness of nations will never be paid by the labor of men. The very system will break under the load. This is the message of the prophets regarding the coming judgment upon the present economic structure of man.

Because political leaders talk so glibly of a billion dollars, let us try to visualize, if possible, such a sum of money. This is the beginning of the year 1943 A.D. and we lack 58 years of 6,000 years after Adam was driven from Eden. Now if Adam had hired fifty men to work for him, beginning the very first week after he left Eden, and if he had paid them each \$60.00 per week, making a weekly pay roll of

\$3,000.00, these men would not yet have earned a billion dollars: working week after week, century after century, from the time of Adam until now. They would still have to work every week for another 447 years to earn it.

Thus from the time of Adam, at the rate of \$3,000.00 every week, it would take until the year 2390 A.D. for a billion dollars to be earned by fifty men working for \$60.00 per week. To put it another way, if you had a billion dollars to spend at the rate of \$3,000.00 per week, it would take you 6,390 years to use this sum of money.

It is difficult for the human mind to grasp such a sum of money, but our politicians go merrily along as though a billion dollars were but pin money.

¶ *We have a standard unit of length, the yardstick; a fixed measure of capacity, the gallon; a unit of weight, the pound; but —*

The United States Still Lacks A Standard Unit for Wealth

By HOWARD B. RAND

IN ALL transactions between men, in every field of commercial activity and international trade, there must be a standard of unit of value that is capable of measuring wealth in goods, services and possessions. Only when that unit of value is a scale that remains constant can there be an equitable and just exchange of goods or services.

There is great need in the world for such a unit of value! Our nation has long recognized and accepted a standard of lineal measure which does not vary in length — the yardstick; and a standard of weight that is constant — the pound; as well as the measure of capacity — the gallon. Men are forbidden to lengthen or shorten the yard or to increase or diminish the pound. They may measure out more or less material, or give greater or less volume by weight, but the measure itself is constant and does not fluctuate. A yard is a yard and a pound is a pound the world around. The lineal value of one and the specific gravity of the other never changes.

Think for a moment what would happen if, after setting the standard of length and weight, we varied these measures from time to time by legislative enactment. The resulting uncertainty would bring a lack of confidence in present, past and future holdings with such confusion that the entire economic structure of men would collapse.

Now although we recognize the need of a standard *fixed* unit of measure, weight and capacity in dealing in goods, we have lost sight of the fact that there is a fourth measure as important and necessary in a sound economic structure as are these three. This is a fixed standard of value. Thus, in an economic structure which would bring justice to both the producer and the consumer, which would establish perfect and equitable distribution of wealth, four essen-

tial measures are absolutely necessary: a fixed unvarying standard of length, weight, capacity and value.

Our forefathers recognized this need when, in writing the Constitution, they stated that Congress shall have the power to "coin money (not print it), regulate the value thereof and of foreign coin"; also, to "fix the standard of weights and measures." The standard of weights and measures has been fixed. But every effort made to get Congress to assume its constitutional authority over the measure of *value* or money has met with such strong opposition that the question itself is rarely brought into open session and publicly debated.

Why?

What is value?

It is a ratio, a ratio between demand and supply.

Unfortunately, this situation continues to exist because powerful interests find their financial advantage in a standard of value that fluctuates and is made to fluctuate, thus enabling them to manipulate the monetary and economic systems of the world that they may gain thereby. The tremendous resources and power, acquired as a result of this situation, have always been arrayed against all constructive moves for the people including any move made for a sound money system which would be a true and constant measure of value. If we win the war and fail to dislodge these money manipulators by instituting sound money with a stabilized unit of value, which will remain as constant as the measure of length and the specific gravity in weight, we will have lost the economic battle; while destitution, want and war will continue to be the lot of the people and nations of the earth.

However, we feel that this war will not only end in a victory by arms over military dictators but that before it

closes we will have gained an even greater victory in dislodging the financial dictators from their position through the institution of a standard of value which will be beyond their power to ever again manipulate to the disadvantage of men by which means, in the past, they have acquired much stolen wealth. But America must know the way out before steps can be taken against the subtle and evil scheming of those who are even now purposing to use the present conflict to strengthen their strangle hold over the financial structure of the world.

Congress must move to carry out the constitutional requirements to coin money and regulate its value. To coin money is to stamp a piece of metal as to weight and fineness. To regulate its value is to operate on either the demand for, or the supply of, the metal the coin is stamped in. To change the gold content of the dollar is to recoin — not to regulate. Once Congress coins money and regulates its value it will have a marked result upon world finance. It has been the failure on the part of Congress to do so in the past which has been responsible for depressions and many of our economic troubles — causing sorrow and suffering for millions of our citizens. Our nation must move to institute a standard of value comparable with the standard of weights and measures if we are to really win the peace and acquire economic security for our people. Let the light of unrelenting publicity be thrown upon the past and present evils of high finance and let the sordid story of its past and present manipulations and the methods by which they have been accomplished be told to our people and they will arise in their anger and compel action that will destroy an evil which has been responsible, according to John in Revelation, for the death of prophets, saints and all

that have been slain upon the earth (Rev. 18: 24).

We are fighting a global war of terrific intensity. But it will be easier to win the war of arms than to overcome the forces of financial evil which will not even stop from throwing the entire world into economic chaos before they will willingly relinquish the power to manipulate and control money.

One of the questions often asked regarding the coming new order is, What shall we use for money? This question is a result of fear engendered by the coming collapse of our present economic structure, as we know it, and a change in the use of gold as it has operated in the past in our financial structure.

Now people speak of currency as an interchangeable term with money, but they are not the same. Money is metal — such as gold and silver and copper — coined or stamped, and issued as money which serves as a medium of exchange, a measure of value, and a storage of wealth. Currency includes token coins, government notes and bank notes. To put it another way, money has value in itself, being a unit of wealth which automatically measures other value in terms of its own intrinsic value. Currency is tokens for money and promises to pay money, representing bank or government obligations to pay in money the face value of paper or notes which by law have been made legal tender. Currency can be a medium of exchange but not a measure of value or a reserve of value.

It is impossible to have a sound currency system until there is a stable measure of value; in other words, a sound money unit! For centuries, gold and silver have been used as money. By weight, these metals were the unit of value in ancient transactions. Abraham gave, in weight, four hundred shekels of silver for the cave of Machpelah. He was rich in flocks and in herds and also in silver and gold. Isaac, and later Jacob, were listed as possessing such wealth; and we are told that David, King of Israel, paid fifty shekels of silver for a threshing floor; and later, six hundred shekels of gold for the entire field in which the threshing floor was located.

Silver and gold were thus used as a medium of exchange, having an inherent value by weight and thus representing the value of goods, services and property in all business transactions.

While sound money was used and accepted as the basis of the system of currency (with silver and gold functioning as units of value in local and world

trade), Nebuchadnezzar, King of Babylon, sought to change the monetary system of the world when he gathered the financial representatives of all nations at Babylon in the first great economic conference of which we have any record. There he instituted gold as the standard of value, demonetized silver, and pronounced the death sentence for anyone who would refuse to abide by his ruling (Dan. 3: 1-6). He had succeeded in cornering the world's gold supply through world conquest and then he proposed to retain world control by instituting gold, not only as the standard, but to be the only metal to serve as money. Thus, he who could control gold would *control through gold* world economics, the price of goods and the market value of property and land. This Babylonian system, instituted by Nebuchadnezzar, has continued unto this day.

Having demonetized silver and made gold the only real money, or coin of the realm, there came into being a monetary system which could be manipulated. Silver, which had served naturally to act as a balance for gold, had been removed from this function. Gold and silver without government restraint react like coal and oil or other competing commodities; they stabilize each other, but in the case of gold and silver, stabilization was all the more important because they measured other values. The control of gold gave control over prices, and control over prices gave power over the possessions of others. This system has brought economic evil upon the earth and to all countries and peoples.

By thus setting up gold alone as money there was instituted a rigid, inflexible monetary system and so, in accord with the law of supply and demand, instead of an increase in money or monetary wealth with the increase in goods and instead of a decrease in money or monetary wealth with the decrease in goods, prices fluctuated because of a rigid gold standard, regardless of the actual value of goods. This price fluctuation is the result of the failure of money, not currency, to expand in supply with the increase in goods or demand for money and to diminish with a decrease in goods, services and possessions. Those in control of gold were also able, because of this fact, to manipulate the price level and bring on periods of depression. Thus they continually dominate the purchasing power of money, the price level, regardless of the actual value of the thing purchased.

What is the remedy? Congress must

act and assume its constitutional authority to coin money and regulate its value. To regulate the value in respect to a measuring unit is to stabilize it; which, if the coin is gold, means for Congress to provide legislation to keep the world value of gold as a commodity stable. Once that value has been stabilized, then we will have a unit of value which must not be tampered with nor changed any more than it would be right to change the standard of weights and measures, for we have established the length of the yard and the weight of the pound.

But how shall we enable money to expand and contract so that it will keep the Biblical requirement that goods shall have a value in a unit of measure that is constant? If this can be done, then the actual value in goods, services and possessions can be measured in a unit which will record a true and accurate relationship between all wealth, whether rendered in service or represented by goods and possessions. It will also record changes in value of each constituent of that wealth. Anciently, with gold functioning together with silver and maintaining a balance in the value of both, men had the required amount of money in circulation at all times for the transaction of business. Can this be again accomplished and sufficient money be put into circulation to meet all requirements of changing demand for money without dislocating its value in terms of property?

When it is recognized that the separation of gold and silver from operating together in the monetary structure was accomplished by Nebuchadnezzar for the purpose of control, the continuation of that separation serves only one purpose — continuation of control. The fact that we acquired our present system through the lust for control accounts for the fact that that control still exists and is one of the main reasons for the difficulties in the way of remedying the situation. But, before true and lasting prosperity can be ours, we must return to the original method by which gold and silver functioned together and from the fact of its original operation we have a clue as to the solution of our money problem and a method as applied to our modern system of finance by which the price level can be stabilized. Prices of individual commodities will fluctuate so that God's way of fixing the supply to the demand can be carried out with a yardstick which will show how much the change is and that the change is in the commodity itself and not in the yardstick.

If the proper use is established for gold and silver so that the supply of money can be adjusted to the demand for money, we have the solution to the age-long problem of price stabilization and will be in possession of a medium of exchange that can expand and contract in accord with requirements.

What must be done to secure the blessings of a measure or unit of value that can thus operate as the basis of our money system? First Congress under mandate of the Constitution must set a standard of value equivalent to the existing standard of weight and measure. Now gold is an ideal metal for this purpose but should not be abused as it has been abused in the past, exposed to manipulation as it has been, but rather used as a unit of value through legislating a *permanent* gold content for the dollar after stabilizing the value of gold as a world commodity. When this has once been done, then that standard must remain constant and neither Congress nor anyone else should have further authority or power to tamper with it or change it just as they keep from tampering with the yard and the gallon or from changing the pound. We would then have four standard measures, all of which are absolutely essential in the carrying on of trade and commerce in our economic structure — a measure of length, a measure of weight, a measure of capacity and a measure of value. Leave any one of these out — or make any one of them uncertain or subject to variation — and we will be faced with immediate economic problems which cannot be solved.

Now with the gold content of the dollar as the standard of value, when the demand for money increases silver should be used as a stabilizer in a scientific manner proposed to the Congress in a bill to which no tenable objection has ever been offered by any expert. Its value would be measured by gold, the standard of value set by Congress, and sufficient quantity of silver would be monetized and placed in the money supply to meet the sudden demands made upon gold when nations are on the gold standard. This would not be bi-metalism, for the value of silver would not be set but would be measured wholly by the unit value of gold and monetized in accordance with that value, which would be the market value of silver. Thus there would be one unit or standard of value only, gold, and the use of silver in terms of the gold dollar would regulate the purchasing power of gold. Money would thus always have an intrinsic but stable value and thus

through the proper action of Congress, the price level would be stabilized.

When there came an increased demand for gold as reflected in a slightly rising commodity index silver would be purchased in the needed amount, monetized at market value and placed in circulation as part of our monetary system and such would act as though there had been an increase in the volume of gold. This method which could be reversed if prices declined would expand the monetary system to meet any and every demand made upon it by increased prosperity and production or artificial demand; while the price for goods, services and property would be stabilized. This expansion or contraction of the monetary system would keep the balance against changing demands made upon gold, and men could work and build, labor and trade, knowing that their labors would be rewarded in money of a sound and intrinsic worth without fear of depreciation in its purchasing value.

How different it is today! Under the present system, without a definite standard of the measure of value, and no means to adequately expand our money to meet increased demands, there is no balance wheel and we have violent oscillation in prices not only in goods but in labor as well. On the other hand, with a definite unit of value the volume of money in gold can be regulated through increasing or diminishing gold equivalents in silver in accord with changing demand.

With a stabilized unit value, certificates of deposit for gold coin and for silver bullion at market value could be issued against the gold and silver in the treasury. All other paper money should be reorganized in accordance with economic not political dictates. Today,

tremendous unearned profits are made in the issuance and manipulation of the present printed paper money now in circulation! It is easier than manipulating gold money which was none the less done through silver as history records many times.

Because, today, there is lacking a fixed standard of value, protected from manipulation, the value of money can be doubled as in 1930-31, and thus property values are cut in half. This destroys collateral values and credits which in turn causes forced sales of property of all kinds and so property itself loses more value. The reverse is also true. Through the same type of manipulation, money can be cut in value with a resultant increase in property prices, so that those who are thus able to scheme and manipulate can first depress prices and later increase them at a tremendous profit. Such is the situation today because Congress has failed in, or has been prevented from, establishing a standard of value in terms of property (not paper) in accord with Constitutional requirements.

Opposition to the institution of sound money and a return to a balanced monetary system, with the money supply expanding and contracting in accord with demand, will meet with violent objection as all those who have approached the solution of this problem well know. Powerful interests which have made the present system yield them billions of dollars in surreptitious profits are not going to let the people or their Congress change that system without a fight. They are opposed to sound money and an adequate credit system where sterling character and enterprise will enable men to secure credit and carry on successful business transactions free from fear of confiscation and destruction of their possessions by periodic depressions engineered by financial parasites.

But until, as a nation, we return to a monetary system based on a stable unit of value, allowing the supply to expand and contract in accord with the demand to keep the value constant, there can be no economic peace nor freedom from destitution and want in our land. Those who are responsible for the present situation and its continuation are greater enemies of our nation than even the dictators, evil as they are.

True wealth is represented in our possessions. And a true standard, an *unvarying unit of value for measuring that wealth*, is essential if our people are to be prosperous, contented, happy and free.

The Pattern of Destiny

THERE is a source of information which provides the plan being worked out in the world: once one sees *the people and the period*. That source of information is the Bible, an understandable book to those who want facts; never understood by those who will not permit its information to take precedence over what they themselves may think.

Today's national and world events are synchronizing with the plan as detailed there in the Bible. It is the only pattern of destiny.

God's Plan for Government

By NELLE SIMONS

NOT many years ago any particular stress on the racial identity of peoples and comment on a distinction of purpose and destiny among nations met with decided disapproval — especially in religious circles where it was insisted that racial barriers were being rapidly obliterated by the spirit of the “brotherhood of man under the Fatherhood of God” gaining rapid recognition around the world. One was quickly accused of a “nationalistic” attitude, of far overstepping the requirements of patriotism to insist that any one nation could possess a divine destiny!

Today the world has been catapulted into war and groups of nations are arrayed against each other in mortal combat, inspired by ideologies expressed in thought and action as widely separated as the poles, and not occasioned for a moment by a world wide spirit of the brotherhood of man under the Fatherhood of God. So, with lightning quick change of heart, characteristic of the collective mind, a surge of patriotism and national feeling is riding at high crest over the nation. The determination now is to bring “new glory to Old Glory”!

However, much probing into the foundation beneath these stirring emotions which find expression in song and fervent speech reveals a background of confusion in the minds of countless numbers of persons. It becomes apparent that a great deal of the patriotism is “pinned on” much in the same way as the cheaply constructed American flag pin seen on the coat lapel which later can be taken off and carelessly tossed into a wastebasket.

True, the United States, the greatest nation under God today, is fighting against the Axis and the Standard of the Rising Sun and all they represent. But just what are we fighting *for*? It is frequently said that we are fighting to defend and preserve the “American way of life.” Yet we know there was definitely something wrong with the American way of life *as it was*. There was something wrong with home life as it was; with religious life as it was; with economic life as it was; with political life as it was! We cannot return to these as they were. We know that. We only

pretend confidence in them as they were, because we know that in their standards of practice they all contained the seeds of war — and should we return — there would be war again. And we are heartily sick of war — all of us!

Too, it is affirmed that we are fighting for the preservation of Democracy. That expression falls glibly from the lips of many in these days, intended to inspire us on to victory. Few stop to analyze the word and gauge the worth of the way of life which would ensue from the application of the principles of Democracy in government. Equally so, many fail to realize that the original ideal of government for the United States of America was not that of Democracy but that of a Republic — and the two forms of government are not the same. Quoting from an earlier issue of DESTINY: * “Democracy in its fullest sense is the rule of the mob in which the political system is directly exercised or controlled by the people collectively; it is government by the people. A republic is a government in which the people elect representatives who are charged with the responsibility of administration and through whom they act.” It is at once clear that direct government by the people of a nation who are not schooled in the mechanics of good government can only bring disaster to the people and the nation. And, while it is true that a government based on the principles of a republic could contain all that would be desired for the well-being and prosperity of the people so governed, yet, if the administrators of that government chosen by the people are not worthy of the responsibility placed in their hands, again the way is open for disaster.

The necessity for the exercise of authority which we call government is recognized by all. The citizen of a nation looks to his government to provide that which as an individual he cannot guarantee for himself. Among the fruits of good government are peace, prosperity, security, justice, equity, the contentment of the governed. These are the needs of all peoples today and no government anywhere in the world has succeeded in consistently demonstrating

* See “Digest of the Divine Law,” Chapter X; DESTINY, October, 1942.

these attributes. Thus the quest for that form of government which shall not fail to insure *lasting* peace when this present world conflict is ended has not yet been adequately rewarded. The resultant confusion of mind increases daily and, for lack of a better spur, the people have chosen as their victory torch the slogan “for the preservation of Democracy,” knowing all the while that this torch but dimly lights the way. For the ways of Democracy have been tried and have failed.

✓ ✓ ✓

What form of government shall we seek? We can discard Democracy as the solution to the problem, for we must frankly confess that the people are not fit to rule themselves. And even while through the years the United States has demonstrated the benefits of a Republic, from about the year 1932 the gradual infiltration of systems of regimentation introducing bureaucratic methods into government has been witnessed which, as they are allowed to continue, deprive the citizens of this nation of the rights guaranteed to them under the Constitution. Yet because of the experience which gave this nation birth, its people have detested the rule of kings even as they abhor the thought of dictatorship. Present examples of dictatorship speak for themselves so that we extend the hand of friendship to the citizens of downtrodden nations and say, “Come with us, for no ruler will ever be our god.”

Should one suggest that no ruler will ever be our god but that *God shall be our Ruler*, the statement would be greeted with candid skepticism regarding its truth. Yet God did rule once and wisely and well. And He might have continued His rule except that the people over whom He ruled demanded a king like the nations around them. God granted their request, “stepped down” and prepared to give them their desire in the institution of a divine dynasty of kings in the House of David; but the people hurried ahead of God's plans in their choice of a king and, spiritually unprepared to carry out the responsibility of their choice, presently made shipwreck of it.

If forms of government now known

and tried have proven inadequate; if kings become despots and are dethroned and dictatorships fail, what then? Might it not be wise to turn again to God and inquire if He has a better plan? It need not appear out of place to suggest that God's wisdom should be consulted concerning the matter of good government. That God is no more than a God of religion is a human idea without benefit of divine inspiration; and is the kind of thinking which wraps a muffling cloak of theology around God's Word in the Scriptures and attempts to "shut God up in a church." It needs to be speedily dispensed with. With the wrecks strewn around the world today resulting from the failure of human wisdom in almost every department of modern civilization, including that of government, it is time to turn to God and His Word written and inquire what He meant to convey to our understanding in the statement given through Isaiah that "the government shall be upon his [Jesus Christ's] shoulder" and "*of the increase of his government and peace there shall be no end.*"

People, little by little, are coming to realize that there are fundamental spiritual issues involved in this present war. Such statements are heard as "believing in God we cannot feel that we will fail to win the war" or "we will not lose the war because it is not God's purpose." However, inquiry reveals no sure foundation for such statements.

Did God create the universe and this world? Yes, of course. Has He a plan for the stars in motion? Naturally, yes. To come directly to the point: Has He no plan for the orderly government of the world in which you and I live? To ask the question is to beg the affirmative response. Only the fool who says in his heart there is no God, will add that there is no such plan.

The plan, *God's plan*, concerns the Kingdom of God. In equivalent modern expression it is called the "New World Order," or reference in newspapers may be made to some sort of world dominion after the war. On the Seal of the United States it is termed the New Order of the Ages. Of course, there is the new order which Hitler and his associates propose; but, fortunately for all the peoples of the world, there is the coming order which God has ordained.

In the Bible it is called the Kingdom of God and we may so speak of God's plan, realizing it is no less practical because the Biblical expression is used, as will be shown. However, it must be ob-

served here that when the expression, "the Kingdom of God," is used many refer mentally to the familiar definition that by it is meant that benevolent emotion of "good will toward men" which, it is hoped, will motivate men's hearts — some day! The Kingdom of God, they say, is in the heart. This is largely brought about by an inadequate translation of the statement made by Jesus to the Pharisees, "The Kingdom of God is within you." When the marginal rendering and the context are considered His statement is better expressed, "The Kingdom of God is in the midst of you," * for He, the coming King, was standing before them. Obviously, the Kingdom of God was not in the Pharisees' hearts for they were at that very moment plotting against His life. To define the Kingdom of God as simply a heart-felt emotion of goodwill is to scarcely comprehend its scope at all and to correct and counteract such thinking a study of the attributes of the Kingdom is of particular value.

Only a simple formula is necessary for a true comprehension of the Kingdom and of its *practical* basis. It is God's plan for world government. So consider the five component parts of a kingdom — any kingdom:

- 1) The King and Throne
- 2) The People
- 3) The Land
- 4) Law
- 5) Worship

Any of the kingdoms we have known have possessed all five attributes. *We need not expect less of God's Kingdom!*

I. The People

In order to trace the Kingdom historically, following the unfolding and development of the plan as it is recorded in the Bible, identify the people.

The plan began in the calling of one man, Abraham, to whom God said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great: . . . and in thee shall all families of the earth be blessed." (Gen. 12: 1-3.) Thus God called out a race to carry out a design He had in mind which would result in the ultimate blessing of all the families of the earth. Let it now be emphatically stated that Abraham was not a Jew. *The Bible nowhere calls Abraham a Jew!* Abraham was a Hebrew who traced his genealogy

* Note marginal rendering of Luke 17: 21.

directly back to Heber — from whom the race name of Hebrew came — back to Shem, first born and birthright son of Noah, and from whence comes the name "Semitic." Now Noah was not a Jew and that statement may be repeated concerning his progenitors back to Adam, for Adam was not a Jew. So, the Jews came after Adam, after Noah, after Abraham. There is that false theory which, unfortunately, has been taught and has persisted for generations that Abraham was a Jew and that all his descendants are also Jews. There is no Biblical or historical basis for such a theory and it must in these days be discarded with the same emphasis on its value as on the theory that the earth is flat!

For instance, Hagar was at one time the wife of Abraham, to whom was born Ishmael. While modern Arabians claim Abraham as their forefather through Ishmael they are in no sense considered Jews. After the death of Sarah, Abraham married Keturah, to whom was born six sons and while the Brahmans of India and certain other eastern peoples claim Abraham as their forefather through Keturah, they also are not considered Jews.

God's plan does not concern the Jews — as Jews. God did not *call* the Jew!

God called Abraham, with whom He entered into a covenant — or agreement — which was everlasting in scope and world wide in design. The covenant in the first place concerned a people who, in the ultimate fulfillment of God's purpose, were to serve the world. Therefore, an occasion followed when God said to Abraham, "I will make thy seed as the dust of the earth" (Gen. 13: 16), followed by a second occasion when God said, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Gen. 15: 5.)

After Isaac was born to Abraham and Sarah, a controversy was introduced into the household concerning the bestowal of the inheritance to the proper son, for Ishmael had previously been born to Abraham and Hagar. While Sarah's methods in support of her opinion were not commendable, nevertheless she was correct in her decision regarding the inheritance, and while Abraham loved Ishmael and would have been content to pass the inheritance of the covenant on to him, God ended the controversy, declaring emphatically, "In Isaac shall thy seed be called." (Gen. 21: 12.) This significant statement and its importance in relation to the calling, or naming, of the

people of the Kingdom should not be overlooked, for a generation was to come when the people would be called by the name of Isaac — the modern *Saxon* race!

Rebekah, the bride of Isaac, was dismissed by her family at the time of her marriage with a blessing of significant import, "Be thou the mother of thousands of millions" (Gen. 24: 60), and when the covenant was confirmed to Jacob, son of Isaac and Rebekah, God reiterated to him, "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east and to the north and to the south: and in thee and in thy seed shall all the families of the earth be blessed." (Gen. 28: 14.) Following that, during an experience of tremendous personal importance to Jacob, God said to him, "Thy name shall be called no more Jacob, but Israel" (Gen. 32: 28), which means "ruling with God" and was prophetic of the destiny of the people of the Kingdom.

To Jacob was born twelve sons, who later became the heads of twelve tribes in Israel. Joseph, one of the twelve sons, through a train of circumstances of which the Bible gives full account, was separated from his brothers and became a powerful leader in Egypt, second only to the reigning Pharaoh. Later, famine in the land brought about the trek of the entire household of Israel, comprising his remaining eleven sons and their families, to Egypt where they dwelt in the province of Goshen.

The closing days of Israel's life brought with him the necessity to divide his inheritance, both temporal and spiritual, among his sons. He therefore called his sons to his bedside to bestow his final blessing. Modern wills do not contain the unique clauses of which his will consisted for he prophetically indicated to each son that which would befall him (i.e., the descendants who should spring from him) "in the last days." (Gen. 49: 1.) Bible chronologists are agreed that the term "in the last days" (or, "in the latter days") refers always to the days after the first advent of Christ and, therefore, the fulfillment of the prophetic statements made by Israel could not come about in the lifetime of the sons, nor in immediate generations following.

Most outstanding were the prophetic blessings given to the two sons of Joseph, Manasseh and Ephraim, whom Israel adopted, placing them jointly in the position of the birthright son in his household. (See I Chron. 5: 1, 2.) It is important to note the place given the

two boys, Manasseh and Ephraim, in the inheritance bestowed, for the inheritance to the firstborn would carry with it the headship and responsibility over the entire household after the father's death and, again considering the time of fulfillment of the prophecies, would be ultimately fulfilled in the nations which should afterward spring from these sons. For, under the direction of divine inspiration, Israel said of Manasseh, "He also shall become a people, and he also shall be great," and of Ephraim, "His seed shall become a multitude of nations." (Gen. 48: 19.) Then he said to them both, "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them (*Israel*), and the name of my fathers Abraham (*Hebrew*) and Isaac (*Saxon*); and let them grow into a multitude in the midst of the earth." (Gen. 48: 16.)

Somewhere on earth today, in these last days, if God's Word is true, there must be identified the peoples upon whom the inheritance of Ephraim and Manasseh have fallen. Where else can they be found unless we accept the fact of the British Commonwealth (multitude) of Nations, fulfilling the destiny of Ephraim, while the United States of America fulfills the destiny of the "great people." Britain and the United States hold in their hands, jointly under God, the birthright responsibility of the people of the Kingdom. For decades Britain has exercised this responsibility over those nations within the Commonwealth over whom she has ruled and the United States has borne that same responsibility toward her colonies. Today the extent of that responsibility increases as downtrodden peoples look to the United States and Britain to fight the battle of freedom for them. In days to come they will look to these same nations to set an example of lasting peace for the world to follow.

The United States and Britain, now bearing the race name of Saxon, together with kindred nations of the same stock who are racially descendant from the other sons of Israel, shall one day bear again, and more worthily this time, the name of Israel; for God has declared of a day in the not distant future, "I will say to them, Thou art my people; and they shall say, Thou art my God." (Hosea 2: 23.)

II. The Land

The domain of a kingdom consists of that land, or those lands, which define its boundaries. God made the land

"from the river of Egypt unto the great river, the river Euphrates" (Gen. 15: 18) the consideration of His covenant with Abraham. However, it is obvious that as the command was given later that the people of the Kingdom should spread abroad to the north, the east, the west and the south, the land of Palestine would not be adequate limitations for the Kingdom. Moses defines the boundaries of the Kingdom more adequately in his statement found in Deuteronomy 32: 8, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." That statement presents two striking facts in regard to God's purpose concerning His Kingdom: 1) God, in His foreknowledge, decided in the days of the sons of Adam what lands should comprise His Kingdom on earth! and 2) the decision concerning the lands of Israel, according to their number, was *first*; the lands of other nations *second*. If Hitler and the leadership of Japan knew this one statement and believed it, they might save themselves a tremendous waste of men and munitions. The smiling eyes of God watch their feverish attempts to gain territory after territory, thinking to gain the world, when the issue was quite settled in His mind generations ago! The statement concerning God's smiling is not made irreverently for, as a matter of fact, the Psalmist points out that God laughs! "The Kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." (Psalm 2: 2-4.) And God declares concerning His King and His people, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." (Psalm 2: 8.)

The unfolding of God's plan for His Kingdom indicates that He has decreed that Palestine shall be the place of the Throne of the Kingdom in its full manifestation on earth.

III. The King

The original intention of the Lord was to over-rule in the affairs of His Kingdom and to institute a constitutional monarchy by which His people would be governed. First, God offered Himself as the Supreme Ruler of His

people when at Mt. Sinai He manifested Himself to Moses and directed that the following message be transmitted to His people gathered at the foot of the mountain, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: *And ye shall be unto me a kingdom.*" The next step in the development of the plan as recorded concerning the events at Mt. Sinai was the codification of the law by Moses which was to form the basis of the constitution of the government and to be administered by an especially appointed cabinet to assist the king.

The premature request of the people for a king like the nations around them introduced an interlude of trouble in the Kingdom. Samuel, who was their leader at the time, was much disturbed in bringing the matter before the Lord. But God replied to Samuel, "Hearken unto the voice of the people: for they have not rejected thee, but they have rejected me, that I should not reign over them." (1 Samuel 8: 7.) Following that, Saul, of the tribe of Benjamin, became king but he was the people's choice rather than God's, for God had previously designated in the inheritance of Judah, son of Israel, that "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49: 10.) King Saul's reign was marked by trouble and failure and at its close the only enduring divine dynasty of kings came into being when, through the prophet Nathan, the fact was made known to David, King of Israel, that his lineage should be that enduring dynasty. Briefly quoting from chapter 7 of II Samuel, Nathan informed David concerning God's purpose, "I will set up thy seed after thee, and I will establish his kingdom, and I will establish the throne of his kingdom for ever. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." Thus, the House of David was chosen out of, and completely separated from, the tribe of Judah and set up by God as a distinct dynasty from which thereafter the line of kings in Israel should come.

With these facts in mind, one is far better able to appreciate the significance of the Angel's statement to Mary concerning Jesus Christ: "He shall be

great and shall be called the Son of the Highest: and the Lord shall give unto Him the throne of his father David: And he shall reign over the House of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 32, 33.)

IV. *The Law of the Kingdom*

The law which is to be the basis of kingdom administration was given by God through Moses on Mt. Sinai. There the ten commandments were given for individual conduct, setting forth man's relationship to God and man's relationship to man. And there the national laws were given contained in statutes, commandments and judgments for the righteous administration of the Kingdom. Through Moses God said, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed may live." (Deut. 30: 19.) It was thus made clear that obedience to the Law of the Lord would result in well-being and prosperity for the people while disobedience to that law would result in disorder, privation and want. The operation of God's law *against His people today rather than for them* is significant because He said, "If ye walk in my statutes, and keep my commandments, and do them: five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword." (Lev. 26: 3-8.) "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments, the Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways." (Deut. 28: 1-7.) On the other hand, "It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe and do all his commandments, the Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them." (Deut. 28: 15-25.) How shall we gauge Dunkirk, Pearl Harbor and numerous other battles of the war in which we are now engaged in relation to God's statements concerning obedience to His law? In obedience to the Law of the Lord alone we have a most potent victory weapon!

V. *The Worship of the Kingdom*

The ordinances of worship which

were instituted at the time the Tabernacle was designed and set up in the wilderness and which continued in practice when the Temple was erected are of no present concern, for Jesus Christ "blotted out the handwriting of ordinances that was against us, nailing it to his cross" when He became the Redeemer of Israel and the Saviour of the world. Cognizance must be taken of the fact that the Lord required the death and resurrection of His Son in order to secure the redemption of His people who through disobedience and sin temporarily divorced themselves from His purpose in their captivity among pagan nations. Thus we are introduced to the tremendously significant divine fact that the redemption accomplished by Christ will not only reinstate Israel in rededication to God's purpose but will make possible the inclusion of all peoples in His plan in the acceptance of Jesus Christ as Saviour by the entire world. God originally ordained the functions of both church and state in His Kingdom and He still requires that the spiritual life of the nation shall be maintained in the full acceptance of His Son as Redeemer and Saviour. Citizenship in His Kingdom is unequivocally determined by spiritual allegiance to His Son.

Looking Backward and Forward

The year 975 B.C. was fateful in the history of the people of the Kingdom for it saw the Kingdom divided by civil war into two divisions known as the House of Israel (10 tribes) and the House of Judah (2 tribes). Weakened by internal strife and defection from God's will, both sections of the Kingdom became easy prey to pagan conquest. First, the House of Israel fell captive to the invading Assyrian armies and the people were removed from the land of Palestine to lands designated by their captors. A little more than one hundred years later the House of Judah fell captive to the Babylonian armies and the people were deported to Babylon. Seventy years later a remnant of the people of the second captivity returned to Palestine and set up a nation which became known as the nation of the Jews. Its short history came to a close in 70 A.D. with the destruction of Jerusalem by the Roman armies under Titus and the dispersion of the people.

The people of the Kingdom of Israel, however, did not return to Palestine; and after their escape from their Assyrian captors, incidents of recorded history have in modern times revealed the

pattern of their movements by way of Arsareth across Europe until ultimately the trek ended for the greater part of them in the Isles of Britain where they settled down to become again a kingdom, and then an empire, as many colonies came under its sovereignty. Meanwhile one colony was lost to the empire and a new nation came into being on the shores of America. These tremendous movements in history are graphically summed up in Isaiah 49: 17-20.

When within recent years the British Empire became known as the British Commonwealth of Nations this designation completely corroborated the prophecy that of Ephraim would come a "multitude of nations." At the same time, the colony lost to the mother country, fulfilling the prophecy concerning Manasseh, is now known as the "great people" of the United States of America. Thus the nucleus of the Kingdom has been prepared.

But the Kingdom is not for Israel alone. God's planning will by no means see its ultimate consummation until all nations of the entire world are accounted for. A fact not apparent to many is that, out of the issues of this present conflict, nations will be compelled to reconsider their attitude toward the Lord and at its close the decision will be reached regarding those nations which are to have a share in the

coming Commonwealth of the world — the Kingdom of God! John, on Patmos, viewing these things as the panorama of future events swept before his eyes, wrote, "And the nations of them which are saved shall walk in the light of it (the Kingdom): and the kings of the earth do bring their glory and honour into it. And they shall bring the glory and honour of the nations into it." (Rev. 21: 24-26.)

In that day the world will receive, and gladly, the King of Kings and Lord of Lords as Jesus Christ takes his place on the throne of the Kingdom. Again, John, viewing this coming coronation scene, wrote, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11: 15.) The culmination of God's plan concerning His Kingdom will be reached when its domain is world wide, including all nations of the world under the sovereignty of His Son. Isaiah, too, witnessed these stupendous future events and wrote regarding them, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: *for out of Zion [the place of the throne in Jerusalem] shall go forth the law, and the word of the Lord from Jerusalem.*" (Isaiah 2: 3.)

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Modern Israel has taken possession of the lands of her inheritance and is even now waging war in defence of her rightful claim to her lands. The contest for Palestine, the place of His throne, will soon be on!

If national gangsters unite in one vast, diabolical purpose against free peoples, why cannot we unite behind one common purpose? What better purpose can we select than to unite behind the plan of God for the manifestation of His Kingdom on earth! We can win the war and insure genuine peace to follow when 1) we recognize that *we are the people of the Book* and rise to our responsibility and our destiny; when 2) we willingly restore the Law of the Lord in purity of administration; when 3) we worship God and give ourselves wholeheartedly in allegiance to His Son; and when 4) we recognize the authority and Kingship of our Lord Christ and prepare to accept Him as our coming King! Then, in the lands of His Kingdom — even the whole world — shall peace come.

All other plans have failed and will continue to fail. Why not conform to God's plan next? We shall, in so doing, find our last selection our best. Would to God it had been our first. For He has said, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Will the Christian Church Survive?

This brief essay — written by a high school girl of the Grosse Pointe (Michigan) Country Day School — states the answer clearly. It is the answer which too many theologians seem to miss! — ED.

WILL the Christian Church survive? Unconditionally, yes it will. Because the believers in the Christian Church will always depend on this eternal, holy establishment as the basis of their lives.

In order to state my opinion more clearly, I will first try to express the definition of the Christian Church. Theoretically, there are two definitions: one, the physical religious organization; and the other, the mental religious body.

The physical church is primarily made up of groups of church-goers, organized into different and separate denominations or sects: such as Presbyterian, Baptist, Episcopal, Roman Catholic, etc., and worship independently of each other. History has brought about these separate organizations, and present and future history will undoubtedly change these physical denominations more and more as time goes on. Consequently, I feel free to state that there is a definite possibility that as time passes on, and the mode of

life changes, and history is made, the physical church will change.

The second definition, and as far as I'm concerned, the most important and influential of the two, is the mental church. This body consists of the followers of Christ, those who believe in the teachings of Christ, and cherish and obey his commandments, and will positively survive throughout the turmoil of history and this changing world. In order to be a follower of Christ, you must accept and follow his teachings, and be mentally independent of any physical church, thus spiritually belonging to the Church of Christ. Throughout the history of Christianity, people have been fighting for their worship freely and independently, and wherever they please. This is the dominating spirit of Christ, and it cannot and will not die, so long as there is still the inevitable spirit and strong will maintained in the followers of Christ. Therefore, although I find it impossible to say whether or not the physical organizations will survive, I can say, however, with everlasting will and positive determination, under the rule of Christ, the Christian Church will survive.

— ANN WHITEHEAD

"It"

By REV. W. PASCOE GOARD

I WILL . . . be enquired of by the House of Israel, to do it for them." (Ezekiel 36: 37.) Was there ever such importance piled upon such a little two-lettered word? What is "it" that the Lord stands prepared to do for the House of Israel? What is "it" that the House of Israel must enquire of the Lord to do for them?

Whatever it is, God has the matter most clearly in mind. He had the matter most clearly in mind from the beginning. He made the matter clear to the prophets two thousand five hundred years ago.

There is no need to instruct the Lord as to what "it" is. There is no need to enquire whether it is the will of the Lord to do "it" for the House of Israel. All that is settled long and long ago, and we are clearly informed that "it" is so settled. *God knows exactly what it is that He proposes to do for the House of Israel.* God has declared in regard to the matter "I will . . ."

God is waiting for the House of Israel to approach Him in order "to do it for them." This is to be a process which involves *voluntary action on the part of the House of Israel*, as well as *voluntary action on the part of Israel's God*. Therefore *Israel must know herself to be "the House of Israel,"* and also exactly what it is that God will be enquired to do for the House of Israel.

Duty of the Church

Let the leaders of the church know that God does, as a matter of fact, require that the church, if it is to be indeed the agency of Divine instruction, and the exponent of the Divine purpose — *should cause Israel to know the very things which are here indicated by the prophet as the purpose of God which He will bring about in Israel and the world.*

It is well to face facts. One of the facts to be faced is this:

The Church of Christ is not at this time teaching the House of Israel to know itself as Israel. Neither is the church teaching the nation what are the things God proposes to do for it in answer to the prayer of the nation.

Either we have stated a fact in the above, or we have made a statement not in accordance with the fact. If the latter, we shall be grateful to be put

right, and shall apologize to the church at large. But there is no chance of error herein.

This is made manifest by such facts as the following:

The church does not know where to locate Israel. Part of the church thinks that the church itself is Israel, in spite of, for instance, St. Paul's declarations in the 1st to the 11th chapters of Romans, that in his day *Israel had never even heard of Christ*. How could Israel be the Church of Christ when long after the church was organized, namely, in the day the apostle wrote the Epistle to the Romans as an apostle of the church, Israel had never heard of Christ? Said the apostle: "How shall they believe in Him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?" Can the people to be evangelized by the church be the church? Surely not.

Others think that Israel is merged with the Jewish world. Why, then, did the apostle Paul make such a clear-cut distinction between Israel and the Jew in the Epistle to the Romans? And why do all the other Scriptures do the same? Why are they shown to be separate *in history*, and separate *in prophecy*, to the end of the present dispensation? Why, also, do all the standard authors of Jewish literature from the time of the writing of the Jerusalem Talmud to this day declare that ten-tribed Israel and two-tribed Judah are still separate and distinct?

Others still think that Israel has been merged among the nations, and does not now exist, and will never again exist as a separate people. Thus they make the prophetic word, even the oath of God, of no effect.

Leaders of the Church of Christ, you must find Israel, and you must inform Israel that God waits to introduce His final reform into the world, and that *He awaits the enquiry of the House of Israel to do it for them.*

This is the primary duty of the church at the present time.

The probability is that not all the church will see, or know, or act in regard to this matter. On the basis of the Lord's declaration to Abraham that He would preserve a city on account of

but *ten righteous men*, so our Lord will perhaps preserve the church organization from drastic action on account of failure to know or to declare this matter, because of the growing number who do understand and who are making Israel to know. We as a group may be considered to function as a vital part of the Church of Christ. In so doing we may be doing the church a greater service than they are prepared to admit.

We know and proclaim that the Celto-Saxon peoples, and their kindred on the Continent, are "the House of Israel," for whom the Lord is prepared to do this great thing.

We know Israel.

We proclaim the fact of Israel as a going concern among the nations today. We know and proclaim Israel as the ethnological basis of the Kingdom of God. We know and proclaim the fact that the regeneration which God is about to carry out in the world must begin in the House of Israel, and from that source and center it shall be extended to all nations and to all families of the earth.

We as a group do not possess the right to do this in the name of the Christian Church-at-large, for we are not the Christian Church-at-large. Nevertheless, *we do this as ministers and laymen of the Christian Church*, for we have that office, and we have that membership within the Christian Church, *by Divine Ordination and by Divine Grace.*

Thus it is the ministers and lay members of the Christian Church who are making this proclamation to Israel and to the world. We are prepared to carry all the apparent obloquy sought to be poured upon us by those who do not see this great fact, knowing that in reality the honour is ours; and we are willing and anxious that the Church of Christ at large shall share in the benefits which will accrue from the carrying out of the Divine commission.

We look and long for the day when the Church of Christ at large will see and know the truth; and, knowing, will cause Israel *to know and to act on the truth* we proclaim; that the Celto-Saxon world, and the kindred peoples called by other names, are the House of Israel which must officially, racially, and nationally act on this great matter. It is,

as we have seen, the function of the church to cause Israel to know the truth, and to act on it.

Duty of the Nation

We now turn to that Israel which thus stands revealed. We say to the Celto-Saxon race, and to the nations into which the race has been organized, "It is for you as a race and as 'a nation and a company of nations' to make official and national approach to God. It is for you, the House of Israel, to make enquiry of God to do 'it' for you." Speaking as citizens of the nations we say, "It is for us to make this approach to God."

To this end the nation and commonwealth of nations must *know itself* to be that which it is, the *House of Israel*. This is a matter which must be settled before the official action demanded by God is made. Israel must know itself to be, confess itself to be, and organize its forces to act as the *House of Israel*. "I will yet . . . be enquired of by the House of Israel, to do it for them."

Let it be borne in mind that we are talking of *national* and not ecclesiastical action now. We have seen what is the function of the church in causing Israel to know her own identity, and induce Israel to act accordingly. The church cannot make this enquiry of God in the place of the nation Israel. Israel the nation must act in its own national name, the House of Israel.

It is very important to note this. Once and again there has been a move to induce the heads of the church in Israel to ordain a day of national prayer. Individuals have made this request. These requests have not met with desired success. What we now desire to call attention to is that *such an action, if taken, would not fill out the measure of the Divine demand*. The act would be worthy of all praise, nay, will be so worthy when it is taken, as sooner or later it will be; but even so it is not the act demanded by the Lord our God as we understand the most emphatic statement of the above text. "I will . . . be enquired of by the House of Israel."

The demand of God is for *national* action. Israel, knowing herself to be such, must as a nation and a commonwealth of nations approach the Lord officially and nationally in this enquiry. Doubtless in the actual approach to God the leaders of the church will lead the approach of the nation. But the act must originate in the national realm, and the approach must be by the nation!

Reading the prophecies of Zechariah

we read in the 12th and 13th chapters of such a day of humiliation before God. This refers to days now upon us and to conditions through which we are now passing. It is manifest as we read these chapters that the movement of approach to God is *national*.

It is led by the House of David, the reigning house. It is participated in by the House of Nathan, the prophetic house. It is participated in by the House of Levi, the priestly house. It is participated in by the House of Shimei, representing the people: "all the families that remain. . . ." "In that day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and uncleanness." All these mourn before God because of the sin of the individual, of the families of Israel, and of the whole House of Israel.

So the House of Israel, led by the House of David, supported by the prophetic order, by the priestly order, and by the whole of the people, make their approach to God. This is the nature of the national act which must be undertaken in order that God should do "it" for us. So the Anglo-Saxon-Israel message must be "put over," and the people, all of them, must recognize their privilege and their responsibility.

God is waiting for the people to come to a knowledge of Jehovah their God. He is waiting for the people to come to a knowledge of themselves. God is waiting for the people to act in their own character in approach to Him. And the world is waiting in suffering, groaning "for the manifestation of the Sons of God" — which is the name of Israel in the latter days, as Hosea makes clear. When so manifested Israel will act; God will then "Do It For Them"; and the world will rejoice in the day of the redemption of Israel and of the world.

Having arrived at the point of realization that Israel must come to know itself, and that the church must bring to Israel that knowledge, we now turn to ask, What is "it" that God is then prepared to do for Israel?

This statement is worthy of all consideration. Final redemptive action on the part of God awaits the enquiry of God by the House of Israel to do it for them. That is to say: The House of Israel shall formally and officially do that which is termed in the Bible enquiring of God, with the end in view of securing the Divine action to reach an indicated result.

Ancient Israel well knew what was implied in the act of "enquiring of God." Formal approach was made to

God through the High Priest, who made enquiry of God on behalf of the King or of the people or on the part of other applicants for Divine direction and favor. Their instruction came through the glancing lights upon the stones of the breastplate of the High Priest, according to a recognized code, or by "Urim and Thummim."

On other occasions approach was made to God through His recognized prophets, who waited upon God with the plea of the applicants, and who received the answer by "the word of the Lord." As we read the prophets we find that the message came to various prophets in different ways, and to the same prophet in a variety of ways. But there was no mistake as to the Voice being that of the Lord.

During the Christian era men and congregations wait on God, directly led by priestly and prophetic ministers or otherwise. The Holy Spirit causes the minds of the people again and again to be settled on what is the Will of the Lord in regard to the matters at stake. Who among us is there who has not realized at one time or another that the Voice of the Lord has made this or that duty or course clear?

In the present case there is no further direction needed but that in spirit and in truth the House of Israel should approach and enquire of the Lord *to do the specific things which He has revealed He will do*. He has made known His purpose in the plainest of language in the written Scriptures of truth. The House of Israel must approach to God and enquire of Him to do this great thing for them and for the world. In order to do this the House of Israel *must be caused to know itself as such*. *To cause the House of Israel to know itself as the House of Israel* is undoubtedly the duty of the church in Israel.

Inasmuch as God has declared that He will "be enquired of by the House of Israel, to do it for them," before He does the work which we have all been longing and praying for, it is vital to the success of the Evangel *that the church should cause the House of Israel to be self-identified*.

It is sure that the House of Israel is not the House of Judah.

It is equally sure that the House of Judah is not the House of Israel.

It is still more clear that the Christian Church is not the House of Israel. The whole historic background and the whole of the past and present constitution of the two bodies are different, radically different, and never can be merged the one into the other.

It is historically and prophetically established that the Celto-Saxon world together with the remnant of the same race still on the Continent are the House of Israel.

Such are the facts.

Until the facts are recognized and acted upon by the House of Israel as the *House of Israel*, these great things cannot be done for us by God. The identity is now well known to and accepted by many millions in the Anglo-Saxon world and elsewhere. The question now is to get the people to act as the rediscovered House of Israel officially in an approach to God by enquiring of Him to do "it" for us.

The whole of God's plans for Israel halts, awaiting this official action on the part of the House of Israel. God is ready to act. Israel must act and that speedily, for the time has come when this promise shall have fulfilment.

What is it then concerning which Israel shall enquire of God "to do it for them"?

1) "Then will I sprinkle clean water upon you and ye shall be clean;

2) "From all your filthiness and from all your idols will I cleanse you."

The child shrinks from the shock of clean water. The infant cries loudly at the process of being washed from uncleanness. So is it with the races of men; and with Israel among them. "Clean water" is not desired. Cleansing is abhorrent to the natural man.

Think of being washed from habits which are not clean: for instance, from the use of "the weed," and from the use of alcohol. Think of being washed from those imaginations which form such a large part of the world's entertainment today. We stopped at a large stand where the magazines of the English-speaking world were on sale. We looked over the display. The remark was made, "The greater part of the whole display is written for the imagination." All that is written to inform the mind or to discuss problems of serious import had little place among the highly colored magazines so displayed. At the book counter it was the same. Much imaginative stuff, a little for the serious feeding of the mind, much less or none for the feeding of the spiritual nature.

Think of the picture palaces and theatres, and all that is presented in them for the excitement of the imagination. Think of the comparatively small number of schools and colleges, especially when schools which are for the very young are eliminated. For while we as adults avoid the prosecution of serious studies ourselves, we compel the

young to do some work in that direction. This serious work is not the choice of youth, but rather the oppression of youth by the adult generation. A wise oppression, it is true; but while adult manhood and womanhood eschew mental activity in the way of study, their forcing it on the child, though necessary, must be counted an oppression. Again we say a wise oppression, but nevertheless *forcing the child to do what maturity refuses to do*.

Then, by comparison, think of the few churches in which the spiritual is actually sought after. Many of the churches, as we all know, are rather appeals to the imagination, as in the dramatic Mass; many of them are appeals to the emotions, and partake of the nature of dissipation rather than of upbuilding. There remain those very few in which God, who is Spirit, is worshipped "in spirit and in truth."

Think of the uncleanness in business, in politics, and in society. Then remember what it implies when the Lord declares, "Then will I sprinkle clean water upon you and ye shall be clean. From all your filthiness . . . will I cleanse you."

Night clubs, drinking places, gambling saloons, speculative organizations, all the tawdry and all the unclean, swept away at a stroke, washed away by the sprinkling of clean water by the hand of the Lord.

Let us spend a moment on this grave matter. It is the mental attitude of the day to assume that the present time is one in which to be "alive." "Business as usual" must be carried forward. Once that is cared for, then nothing else matters so much as to enjoy the sounds, the sights, the tastes, and the contacts, of modern social life.

Thought in a not very large range of things — each of us as a rule being specialists, doing one particular line of things in the name of "business" — is exercised for a certain number of hours, certain days in the week. After that let the imagination run riot, and the personality be exercised in all that belongs to that realm. God still complains that "the imagination of man's heart is evil, and that continually."

These are outstanding facts. The world is moving in the realm of imaginative amusement as never before, having made science her handmaid to enable her to do so. Men enjoy the sensations of fatal broils and murders. Men enjoy drunken orgies who have never drunk to excess. Men enjoy sexual indulgence who never committed the social evil. Men scheme and steal amaz-

ingly, and enjoy the proceeds, who never stole a farthing. Men riot in an imaginative world who never committed a reprehensible act. Men are sensuous debauchees in imagination who are veritable saints and righteous persons in action. Thus the Lord complains and reveals: "And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth." (Ezekiel 8: 7-12.)

In the above named course the world is losing fearfully in its powers of manhood in both the higher and lower realms of activity. Business is suffering in the widest sense. Thought and the products of thought are handicapped on a fearful scale. Spiritual life is dying and spiritual things are passing away from the knowledge of a whole generation.

When these things are swept away by the washing of water, by the Word, the manhood of the world will move forward with a power and freedom of which now we do not dream.

3) "From all your idols . . ." Such idols as accumulated wealth. Such idols as extended private property. Such idols as the franchise and self-elected government. Such idols as doctrinal creeds and ceremonial forms. Such idols as the ecclesiastical machine to which we may happen to belong and which to us stands in the place of the Church of Christ! These and all other idols of the mind and heart, which are hindrances to the Kingdom of God, and to the rule of God in His Kingdom, shall be broken and swept away.

One wonders how long the Lord will have to wait before we are ready to enquire of the Lord to do "it" for us. But this is one item only of that which the Lord designs to do for His people and the world.

4) "A new heart also will I give you, and a new spirit will I put within you."

Here will be the secret of the "enquiry." Perhaps that new spirit is even now manifesting itself in Israel. The spirit which forgives debts. The spirit which rejoices in taxation, if thereby the world may be restored to prosperity and be preserved in peace. Great things have happened, and are still happening in this regard, which give promise of even yet greater things in the near future.

5) "And I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

Yes, it is time. Wealth and poverty have too long dwelt together.

It has been far too possible for Dives to feed sumptuously while Lazarus lies hungry at the gate. "Best residential districts" have been too near neighbors with the slums, and luxury has been heightened by contrast. Civilization has been far too complacent, balanced as it is by savagery. Slavery has been too much in evidence, heightening by contrast the pleasures of the free. All this ill-balancing of social strata has been possible only because of a heart of stone.

"I will take away the stony heart out of your flesh, and I will give you an heart of flesh. . . ." Then, indeed, appetite in one will fail if he knows that another has hunger unsupplied. Then, indeed, civilization will lose its gloss in the presence of barbarism unrelieved. So the effort will become general to lift all the world to the height of general good, and to see that all the Israel race enjoys the birthright which makes us through Jesus Christ "Kings and Priests unto God." So by the power of spirituality which is the power of love "we shall reign on the earth." Having attained our own birthright, we shall lift the world to God.

The things we have been dealing with in the present article constitute the basis of the well-known doctrine of individual sanctification. Up to the last few years this has been a very general doctrine of the Christian Church. In late years modern forms of expression and teaching have somewhat relegated it to the background. We have been taught that the result is attained by our own striving after that which is ethical and right, rather than that the result should be attained by direct Divine action. The latter is the doctrine of the Bible, "If any man be in Christ Jesus he is a new creature." That is to say, the transformation of life and character is the result of the creative activity bringing to bear the creative power of

God. Result: "a new creature" or "a new creation."

God says, "I will . . . do it for them," not as modern teaching has too long stated, "We must achieve this by our own striving."

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The things which we are now to read out of the word of God are not so well known, and will not be so readily accepted. Our minds are so constituted that we are able to accept truth only in homeopathic doses. We are not, as a rule, in the habit of instantly testing a statement or an idea by the word of God, but we are in the habit of testing it by our previously formed opinions. So rigid is the habit of many minds that even an intellectual conviction that such and such is the statement of the word of God does not lead to action. Even then the matter is allowed to lie unabsorbed into the body of our thinking, or we still reject it because it is out of harmony with our previously formed opinion. At many points our minds come into controversy with the word of God.

It is probable that many will not take even the trouble to test by the word of God what we are now to write. It is probable that others will see that we are presenting statements which are indeed contained in the Bible, but who will still not take them into account as vital truth bearing upon our present day and nation. Explanations will be attempted, such as the utterly foolish one that the statements are couched "in oriental language," and therefore they are not to be taken at their face value when translated into matter-of-fact occidental speech. On numberless occasions we have been constrained by the conventions to sit quietly and hear the life of many a stirring warning and appeal, made by the Lord our God through the prophets, killed for the occasion by such utterly silly statements.

Is it not a fact that our Western races originated in the Orient? Is it not clear that when in the Orient the race had its own characteristics, and that they were not changed with a change of domicile?

Is it not clear that when the races came from the East into the then not far distant West, namely, Europe and the British Isles, they brought their languages with them? Are not all the Western languages founded on original Eastern tongues?

The language of Israel was ever a straightforward language. The language of the prophets was as matter of

fact as is any to be found in the many tongues of mankind. True, there were all the varieties of composition. There was parable, illustrative myth — as, for instance, the convention of the trees to elect a king over them and their election of the bramble — but while the words were mythical, *the event* illustrated was contemporary and *the facts* illustrated clothed the myth with reality. Allegory and every other form of conveying truth is used. But never is any one of these *forms of presentation* made in such a manner as to be *mistaken for the truth it is intended to illustrate*. All these forms of expression and teaching are used in Western speech and literature as well as in Oriental.

The highest and most ancient library of Israel literature is the Bible. Later we have the great Celto-Saxon writers. Milton, Bunyan, Shakespeare and all the galaxy of writers in the later centuries have shown that neither *the vigor of the language* nor *the ability of the users of it* has failed through the ages. Coke, Montague, Blackstone, and later legal writers have shown that Israel has still her ancient grasp of the Law.

Now an interesting thing to note is that *the Hebrew Bible stands out* in its clearest colors when translated into English; and *the productions of English writers are clothed with the very essence of the ancient Israel expression* as shown in the Bible.

Let us be done with such nonsense as covering a lack of apprehension of the meaning of the plain statements of the Bible by saying that they are just "Oriental formalities" without meaning for the present time.

What we are about to state was originally written in the land of Palestine, in the Hebrew tongue — the mother tongue of our race. It is, nevertheless, fact and truth long looked forward to, and now about to be enacted in our lives and that of the fellowship of nations into which the House of Israel is organized.

What then is the plain, matter-of-fact statement as to God's activity in and for our race and the nations into which it has been organized?

"And I will put my spirit within you. . . ."

In the statement contained in the paragraph preceding this in the Scripture passage before us we read the promise: "And a new spirit will I put within you. . . ." (Ezekiel 36: 26.) This in itself is a great thing; the changing of the spirit which is the person. The old spirit, hard and unfeeling, is taken away, and a new spirit of love and

mercy is substituted in the sanctifying process, so that the man himself becomes new to himself and to all men.

But we now come to another and to a greater thing. The former was spoken of the individual. This is spoken of "The House of Israel," as a whole and as a unit. "And I will put my spirit within you. . . ." Thus the nation will become possessed of the Spirit of God. For very long the conviction has been growing that human government has become too great a task for human reason. Human administration demands a greater strength than can be found in human administration.

Now, however, we have the promise to the nations: "I will put my spirit within you." Here then is a guiding principle; here is the Divine personality; here is the Spirit of God, perfect in judgment, sublime in power, capable of all things, therefore capable of perfection of government and of administration in the Kingdom of God through the House of Israel.

We might dwell at length on the fullness of meaning and of promise contained in this approaching fact. Each reader may carry forward the thought and estimate what it means of blessing to Israel and to the world.

Having "put My Spirit within you," the Lord declares that the first step in the reform He will produce is the drastic one to which we direct all attention: ". . . and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Now, readers of the 36th chapter of Ezekiel and similar Scriptures, let us take note of this statement. It is a plain, matter-of-fact one.

Let us see that, having received the Spirit of the Lord, we shall by it be turned back to the statutes and judgments of the Lord. We shall, for instance, refer to the Sabbath commandment among the ten, and to the Sabbath statutes, to find and obey the law of the Sabbath, and it is that which will be administered.

So also with the economic laws of Israel. These were given by God once for all. We have laid them aside. God's Spirit within us will send us back to them again. The statutes and judgments of the Lord were the basis of our Lord's teaching, and will form the Constitution of His Kingdom when He comes to reign. Let there be no mistake in this matter-of-fact statement of Holy Writ. *The Lord is prepared to turn Israel back to the Mosaic Code of Law as ratified by Jesus Christ our Lord.*

Let us consider the text of the further

promises which follow in the paragraph we are studying. It stands as follows:

"And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God: I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord." (Ezekiel 36: 28-38.)

Now let us face these facts and truths. "A new spirit" is for us individually. Nationally the Lord declares: "I will put my Spirit within you." This is the highest honor — plus. Of the people Israel, "whom He hath redeemed with His precious blood," God has said, "Thou hast been honourable, and I have loved thee." This is high commendation. But beyond all that we are, and all that we may ever hope to be, individually or nationally, there is this declaration: "I will put my Spirit within you." That God should Himself dwell in His nation, actuate His nation, act through His nation, is a higher honor than the attainment of the people themselves in any or every direction.

"I will . . . cause you to walk in my statutes." This carries with it the reversal of the present order of jurisprudence or law. The statutes of the land, or, as the Bible calls them, "the Statutes of Omri" — who was the first king in Israel to authorize statutes other than the statutes of Jehovah — will be set aside; the system of Parliamentary statutes will be replaced, the lawmaking machinery which now functions as Parliament will be amended.

It is not we who are advocating these things; for we are but calling attention to the fact that the Lord declares *He will do these things*, and therefore we should be ready to meet them in the spirit of the Lord!

An administrative Council is provided for in the Divine Plan (see Numbers 1: 16). These are 1) the renowned of the congregation, 2) princes of the tribes of their fathers, 3) heads of thousands in Israel.

But an elected Parliament, with power to enact statutes, is not to be found in the Divine Plan. Human wisdom is not sufficient to make laws for human government; therefore they have been made and delivered to us by the Lord our God, and they have been ratified as to every jot and tittle by Jesus Christ our Saviour, Who also shall be our King, and who will administer the very statutes we are now considering.

"I will . . . cause you to walk in my statutes, and ye shall keep my judgments." These statutes and judgments shall be on the bookshelves of every lawyer and judge. They shall form the precedents which shall govern the application of the statutes to all such cases as may arise and come to adjudication.

"Ye shall . . . do them." Not only shall the statutes and judgments of the Lord form the basis of the judicial system and administration, they shall also be the basis of the practice of the people. They shall do the statutes and judgments of the Lord in their daily life and avocation.

Here is a great reform. Ours is not a case of *advocating that it shall be brought to pass*. The reform does not depend on your vote and mine. It does not depend on our individual or national action. It is one of the things concerning which the Lord says, "I will."

The great point in this article is this. The Lord says solemnly and emphatically: "Thus saith the Lord God." Whenever we see this expression of determination on the part of the Lord, we may be assured that what is declared will come to pass, and that nothing in heaven, or earth, or hell, or all combined, will prevent that which is so spoken from coming to pass.

"Thus saith the Lord God; I will yet for this be enquired of by the house of Israel to do it for them." Are we ready as the House of Israel to pray this prayer? We are ready in great measure to pray the prayer of personal sanctification. Are we ready as the House of Israel — and that means admitting that against which so many of us are fight-

ing so blindly and foolishly; namely, that we are the House of Israel — are we ready as the House of Israel to pray for such a drastic national reform?

We are not, and shall not be, until the Lord shall have placed His Spirit within us. Then we shall pray the prayer that God will do it for us.

What a day of national humiliation and repentance that is going to be! How heaven will rejoice, and how earth will mourn until their mourning be turned to joy!

So then, as a church, the Church of Christ, we will teach the people Israel truth; namely, that the Celto-Saxon people are the House of Israel, together with the peoples of kindred blood on the continents; that the Jewish people are of the House of Judah; and that in the joining of the two sticks they are to be reunited to the House of Israel (See Ezekiel 37: 15-28).

As a nation we will envisage the fact that being Israel we are subject to Israel's constitution. Having attained this knowledge, we shall seek the Lord and enquire of Him to do "it" for us.

There will then again be heard in Israel the Jubilee trumpets sounding from the steps of the Temple of God: "Proclaim liberty throughout the land, and to all the inhabitants thereof." Then once again will go into force the Lord's release. With the going into force of the Lord's release will pass away the mountainous burden of the nation's debts; for every creditor, individual and national, within Israel, will release every debt.

Then will spring forth such a revival of enterprise, such a release of mental energy, such a development of the application of the powers of nature, such a release of good will and mutual co-operation, such a harvesting of wealth

from land and sea, from forest and mine, as the world has never known; with processes for the use of material and power now undreamed of, and God Himself will dwell in our midst.

But the marvelous fact — the terrible fact — remains, that these things cannot, in their fulness, be ours until the House of Israel, as the House of Israel, self-identified and sure, approaches God to enquire of Him to do these things for us.

So then we take up the call which was sent out by our Lord Jesus Christ, and which has been echoing and re-echoing down through the ages: "Repent ye, repent ye, for the Kingdom of Heaven is at hand," and we begin to understand that repentance means not only individual turning away from evil, but national surrender of man-made laws and a return to the Divine law, Divinely administered.

These Forgetful Americans

FORGETFULNESS is a prophesied trait of the sons of Manasseh. The very name means it. Surely no people on the face of the earth have been quite so distinguished by this characteristic as have the people of this thirteenth, this Manasseh tribe of Israel which became America; who have been forgetful of even their own history.

Now it was not so long ago, as you will recall, that editorial writers and radio commentators from coast to coast — and the people as well — were obsessed with the feeling toward Britain so forcibly expressed by the American editor who wrote, "Never again can it be said that 'All Englishmen are ready to die to the last American,' for they have been giving a magnificent demonstration of their readiness to die to the last Englishman."

True to the habit of forgetfulness, however, Americans in all too large numbers have lately become victims of subtle propaganda which in the mass mind of America is at present endeavoring to deify Russia and discredit Britain. This propaganda is not limited to America, it has invaded Britain itself. Lest we forget, let us look backward at the facts! A quartette of terse paragraphs under the title "Britain Lives Because God Lives" (*National Message*, London, England) pierce to the core of the matter and eloquently provide the truth of the situation:

Already there are signs in certain quarters of the manner in which the miracle of divine deliverance can too soon be forgotten in the first flush of victory. Thus praising Russia in a speech in Durham recently, Mr. Lawther (President of the Mineworkers' Federation) declared: "Wherever you go, whoever you meet, there is the one view expressed that today we live because she lives." In other words the idea is being

sedulously disseminated that Britain lives because Russia lives. On all counts this is a mischievous distortion. Britain lives because God lives and because the God of Israel is the Living God. It is no longer necessary to be a believer in Anglo-Saxon-Israel in order to accept the fact of divine intervention. Every student of contemporary history worthy of the name must believe in the reality of this spiritual factor, for the course of contemporary events since 1939 demonstrates it.

Soviet Russia has put up a fight against Nazi Germany which has won the admiration of the world. The epic character of this resistance is a fact which no man can deny. Yet this does not justify us in turning the Soviet Union into an idol. We detract from rather than enhance the value of the truth when we indulge in such distortion. Moreover, the facts of history discountenance justification for such an extravagant conclusion. The real truth is the reverse. Russia lives because Britain lives.

When Great Britain with the British Commonwealth of Nations stood alone against the full weight of Totalitarian aggression, Soviet Russia remained a passive spectator of the struggle in alliance with our mortal enemy. When Soviet Russia in turn became the victim of treacherous assault, Great Britain instantly proclaimed aid for Russia and supplemented deeds for words, for without this aid it was not possible for Soviet Russia to withstand. Note the contrast. In her ordeal Great Britain stood alone. In Russia's hour of peril she found herself supported by the immediate aid of Great Britain and of a newly awakened United States.

So Russia lives because Britain lives. If Britain had gone down, then the full force of Nazi Germany would have been set against Soviet Russia, who would have been left to stand with none to help her. Let us never forget that it was the divine diversion of Nazi aggression eastwards which saved Great Britain the continuation of a fiery ordeal unparalleled in the annals of mankind. It would be blasphemy to high Heaven if as a nation we were so soon to forget the true source from which alone divine deliverance flows.

What Shall We Eat?

By BASIL STEWART

This article was written in England and is from the book of the same title just published by the Commonwealth Publishing Company. The factual statistics and observations are of course British, but readers will be aware of the American parallels. In presenting it, *DESTINY* does so because of the increasing interest in good health and in response to many inquiries concerning the Divine Laws pertaining to permitted foods. — ED.

ANATION is as strong as the health of its people, and we are gradually being destroyed, as the prophet Hosea says, "for want of knowledge," because we refuse to go to the source of that knowledge — the Word of God — and put its edicts into force; hence our huge national expenditure on social and health services in an effort to patch up our infirmities and defects.

One of the most extensive inquiries yet undertaken upon the nation's health was that carried out a few years ago by the Political and Economic Planning Group (P.E.P.), forming the basis of the data set forth in *Britain's Health* by S. M. Herbert. This inquiry estimated the total economic burden of ill-health at something in the order of \$1,500,000,000 a year — more than \$30 per head of the population. And, while this estimate is claimed to be no more than an approximation, it was worked out conservatively "and is almost certainly an underestimate" in the above author's opinion.

Yet this is only part of the story. Health is something that cannot be fully defined, while its advantages in terms of money are immeasurable. If we are to solve the problems this war will bequeath to us, the problem of ill-health must clearly have much greater attention than it has received in the past. Ignorance and apathy have left us with an unhealthy peace of mind, and knowledge alone will compel us to grapple with this question of health on the soundest lines. And regarding the want of knowledge, which Scripture says lies at the root of the trouble, the

author of *Britain's Health* remarks: "What does stand out particularly when the figures of health are examined is that ill-health is the result of mistakes which could be avoided *given wider knowledge and greater care.*"

The First Law Was a Food Law

Such is the penalty for departing from the laws God laid down for His model state regarding food and hygiene: ill-health and a shortened span of life. A return to these laws must be among the first of the reforms to be instituted. Full physical health is a fundamental necessity of a nation's well-being and happiness. For this reason the laws of diet were among the very first to be given through Moses to the Israelites. In fact, the first law of any kind given to man was a food law (Gen. 2: 16). And in the New World Order mankind will discover that obedience to God's laws, including those covering food and health, is the only way in which His promise of long life can be achieved.

The very first instruction of any God gave to man was one relative to diet:

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for *meat*."

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so." (Gen. 1: 29-30.)

Thus, when living creatures were first made, from man downwards to the smallest insect and creeping thing, their Creator intended them all to lead an entirely vegetable existence. And we know that the huge, pre-Deluge, monsters of the animal kingdom drew all the sustenance necessary for their vast bodies — as the elephant does today — from the vegetable kingdom.

Previous to the Deluge, which was a judgment upon the corrupted Adamic

civilization, earth conditions were entirely different from what they have been since. They were such as to produce the far richer and larger continuous-sprouting fruits and grains, gathered without toil on the part of man. Then there was no rain, but growth was watered by heavy mists rising from the ground (Gen. 2: 6 — the rainbow is not mentioned till after the Deluge was over). The earth was surrounded by a watery canopy, called the "firmament," and it was the collapse of this canopy that produced the Deluge (Gen. 7: 11). This great dome of water, high above the earth, rendered the world tropical from pole to pole, heated like a great hothouse. This is proved by fossilized plants found in now arctic regions, the modern species of which grow today only in the tropics.

The Deluge over, Noah and his family came forth to an entirely new order. The world-wide tropical condition, with its luxuriance of vegetation, such as can still be seen on a smaller scale in the tropics, had passed. The great physical upheavals that accompanied the Deluge also brought about a change in the earth's axis, and the seasons were thereby produced (Gen. 8: 22). From this time began the labor of sowing, digging and harvesting, and the seasonal work attached to agriculture — labor aggravated by extremes of climate and temperature, heat and cold, which were now added as a curse to man's toil. Thus had man to fight the very elements if he would exist upon earth.

And We've Hurt the Land

God's law lays it down that the land shall be normally used for six years and then allowed to rest for the whole of the seventh year.

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which

groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: it is a year of rest unto the land." (Lev. 25: 3-5.)

The seven-year cycle of Leviticus must be rigorously applied to our husbandry, for the operation of this law is absolutely necessary for the healthy production of our food and the well-being of our people. And to supply the needs of the people during the seventh year (while the land is lying fallow and until it can bring forth its fruits again), the promise is given — a promise that will again be brought into operation — that in the sixth year "it shall bring forth fruit for three years."

"And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store." (Lev. 25: 21-22.)

The practice of man, however, particularly in more recent times, as increasing world-population has thrown a correspondingly greater strain upon our agricultural resources, has been to use the land to its fullest possible extent and that without giving it rest. In order to do this, artificial stimulation has been employed in the endeavor to maintain fertility. But while such stimulation may succeed for a time in increasing production, yet the process impoverishes the soil, at first gradually and then rapidly.

We need not go outside of our own island to see the inevitable consequences of this policy. Large and — before the war — growing tracts of land have had their powers of crop-production exhausted and have gone sour and useless. And in America, where this procedure has been followed on a mass scale, it has resulted not only in huge tracts of land becoming useless, but in large quantities of valuable soil being stripped from the earth's surface with resultant widespread dust-storms and floods.

Now, while these artificial methods of stimulating crops may result, temporarily, in increased bulk, yet they have impaired the essential nutritive qualities. A greater quantity of food has therefore to be absorbed into the human body to maintain equal nourishment. The law of fallow was introduced in order that the nutritive values of the crop might be restored by the normal action of nature's agents, and to purify the soil of harmful bacilli.

Thanks, mainly, to man's greed and desire to make money at the expense of his fellow men, we have been following precisely the opposite methods to those laid down by the Almighty in the use

of His land — "the earth is the Lord's and the fulness thereof" (1 Corinthians 10: 26, quoting Ps. 24: 1) — and it is essential for the national well-being of ourselves and our estates to return to God's methods and principles, which must become universal if they are to operate truly beneficially.

The Dietary Laws Are for All Time

Now not only were these laws among the first to be given to the Israelites, but they were proclaimed to be "a perpetual statute for your generations throughout all your dwellings" (Lev. 3: 17) — that is, they were valid for all time, and everywhere. Yet, in spite of this very clear statement, the great majority of people, in order to excuse the virtual non-observance of these laws today, will say that they were given to the Israelites (or Jews, as usually stated) merely as part of their religious ritual, and do not apply to Christians today. And to support this idea, various passages will be quoted from the New Testament as purporting to set aside the food laws of Leviticus. They are thus regarded either as obsolete or else as not applying to people living in colder climates.

The passage most frequently cited is Peter's vision in Acts 10: 9-16, wherein he saw a sheet let down from Heaven containing all manner of animals and creeping things ("every creeping thing shall be an abomination" — Lev. 11: 41), accompanied with the command to "kill and eat." The point is ignored, however, that Peter did *not* kill and eat, because he knew no vision could set aside the law of Scripture. On the contrary, he wondered what the vision could mean, and later gives the answer himself: "God hath shewed me that I shall not call any *man* common or unclean." In other words, the vision had nothing directly to do with the eating of meats. The food laws are here used to teach another lesson by analogy.

Another reference that may be quoted in this connection is Mark 7: 15-19, which in the Revised Version has the misleading translation (also in Moffat) — "This he said, making all meats clean," the words, "*This he said*" being in italics as not in the original Greek. The correct translation is that given in Ferrar Fenton: "That which enters the man (food) . . . passes into the bowels, *which eliminate all foods*" — these last four words being those translated in the Revised Version "making all meats clean," clearly a rendering made to agree with what the translators

thought our Lord should have said. It would have been better if the Authorized Version rendering — "purging all meats" — had been retained, as this (like Ferrar Fenton's) is the proper meaning of the Greek, though of the two Fenton's is the better.

Our Lord is here rebuking the Pharisees for their lip-service to God's commandments while making a great to-do about custom and tradition, citing their table etiquette as an instance. They made a great fuss about what they should eat or drink and the manner of their eating and drinking, but what is of far greater importance are the evil thoughts that have their seat in a man's heart, and literally "come from within and defile the man" (verse 23). A man may eat unwholesome food, and even poison himself, but nature will eliminate it. An evil mind, however, cannot thus be cleansed. Such, briefly, is the lesson conveyed by these verses, which have little to do with the food laws as such, but, like Peter's vision, use them as an illustration, and certainly cannot be quoted as setting them aside.

Similarly 1 Corinthians 10: 25 has been quoted as another instance of permission to eat any food, clean or unclean, allowed or prohibited under the law. This reads: "Whatsoever is sold in the shambles (market-place), that eat, asking no question for conscience sake." Both Authorized and Revised translations imply a command on the part of Paul to eat anything sold in the public markets. The whole point is overlooked that *the forbidden meats were not sold in the markets*, but meats offered to idols were. Hence his warning in verse 28. Paul then goes on to say that you should, out of courtesy to your host, even if a Gentile and not an observer of the Mosaic food laws, eat what he puts before you, but if warned beforehand, "This is meat offered in sacrifice to idols," and therefore unclean, then it should not be taken.

Paul, both here and in Romans 14: 13-23 (also in Colossians 2: 16, another text often wrongly cited in this same aspect), is setting forth the law of charity and tolerance towards other people in respect of what is doubtful, including the attitude to be adopted regarding what another person may prefer to eat and drink.

Those who quote passages such as the foregoing, in order to find excuses for indulging in wrongly acquired tastes, lose sight of logic and common sense. In his make-up and constitution, man of the fifteenth century B.C., the approximate date of the Mosaic laws, was

identical with man of today; likewise the various animals used for food. If, therefore, the consumption of such, in certain cases, was harmful to man then, it is harmful still: neither have since undergone any radical change to justify any alteration in the laws of diet. On the contrary, if any change has taken place at all, it has been one of deterioration, so that the observance of these laws is thereby made more important than ever.

If, also, the foregoing (and other) passages annulled certain laws in the Old Testament, then we should have a Bible apparently contradicting itself. A fallible book would not be divinely inspired, nor any true guide as to conduct. People have, in fact, lamented that there is apparently no really clear definition of what food is — or is not — permitted, and that there is much ambiguity. This, however, is in a great measure due to man's erroneous understanding of Scripture.

Practical Experience Confirms the Laws

"An ounce of practice is worth a ton of theory." Quite apart from the probable meaning and application of certain passages in Scripture, practical experience has shown that the vital dietary laws apply as much today as ever they did. This has definitely been proved by the experience of those who, as far as present conditions of living will allow, have put them into practice. The experience of such people is a sufficient answer to the assertion that the dietary laws were merely Jewish ritual observances — and therefore not applicable to Christians — or that they have been abrogated in the New Testament. (The ceremonial instructions we find attached to them were, of course, for the purpose of impressing their importance upon the people and so ensuring their regular observance.)

Our Lord, when referring to the laws of the Old Testament, said, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 18), thereby ratifying them. All things are not yet fulfilled; therefore all the Old Testament commandments, statutes and judgments remain in force.

When our Lord made the rebuke, "ye have the poor always with you" (Matt. 26: 11), it was not only a rebuke against the wrong system under which the people of that day were living — and under which we are still living; it was also a rebuke against broken law. If we kept the law in all matters, and

particularly those of diet, we should have no sick or poor in our midst.

Daniel (1: 8-20) provides us with a practical instance of the result of conforming to God's laws in the matter of living. Daniel and his three companions, Hananiah, Mishael, and Azariah, declined to eat the king's meat because it was not killed and prepared according to the Mosaic law. The result, we are told, was that "at the end of ten days their countenances appeared fairer and fatter in flesh than all the children that did eat the portion of king's meat." And if they were better in bodily health, so also were they "in matters of wisdom and understanding . . . ten times better than all the magicians and astrologers" in the king's realm. *Mens sana in corpore sano* — "a sound mind in a sound body."

Disease Is Due Primarily to Wrong Eating

Study of this question from the Biblical point of view has long convinced the writer that practically all diseases — and particularly the scourge of cancer — are primarily due to breaking the food laws of the Bible and, in particular, to the consumption of forbidden meats. It is only too true that "man digs his grave with his teeth." Millions have been spent in research in the effort to check cancer; but the results, in proportion, have been almost negligible because we seek a cure instead of looking for the cause. The cause lies in a wrong diet, and particularly in the eating of *forbidden meats*.

If the reader will turn to Deuteronomy 28, he will find listed therein nearly every disease that afflicts modern man, every one of which is due to infraction of the health laws laid down by Moses. Consumption and cancer, for example, are specifically referred to in verses 22 and 27, the latter described as "a sore botch that cannot be healed." And all efforts to cure cancer, once it has got a hold, even the surgeon's knife and radium, have generally proved abortive.

Approximately 75,000 to 80,000 people die of cancer in England and Wales every year, a number that increases annually. To state the cancer mortality in another way, in the year 1929, notable for a severe influenza epidemic — the heaviest since the world-wide scourge following the close of hostilities of the first world war in 1918 — the mortality from the latter source equalled 734 per million living, but that from cancer reached a figure almost double, at 1,437 per million.

The growing mortality from cancer is a fact too well known to need statistics to prove it. Consequently it is not surprising to learn that, unless some means of really checking this deadly scourge is discovered, future generations are destined to become its wholesale victims. On the authority of Dr. Robert Bell and Mr. Ellis Barker, cancer is *a self-inflicted and therefore preventable disease*.

In the Established Church service we constantly repeat the words: "We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws . . .," ending up with the inevitable conclusion: "and there is no health in us." Yet no one stops to enquire what these laws are against which we are constantly offending, or to discover why it is there is so little health in us. In short, these words have become a mere weekly formality to clergy and congregation alike, who continue to "follow the devices and desires of their own hearts" — at least as far as eating is concerned.

God created man a body of living cells. They need not — and would not — die, so long as the blood stream, which is life itself (Lev. 17: 11 — "the life of the flesh is in the blood"), is uncontaminated. Death is an enemy, brought into the world by man himself through eating forbidden food and through breaking away from the order of feeding which his Creator laid down for him (Gen. 2: 17; 3: 19).

Conditional on Obedience

The Bible makes it clear that life unending was promised to man — a gift to Adam on condition of obedience to the commands of his Maker, but when Adam sinned he lost his lien on life and became subject to death. God, in His infinite mercy, has offered mankind an avenue of escape from the results of Adam's fall from grace — the atoning sacrifice of His Son, that all who believed in Him might have eternal life (John 3: 16).

In this connection — the original life of man and its future restoration — the following remarkable statement has been made by Professor Crew, of Edinburgh, in the course of an address given a few years ago at Cambridge. "It is of the utmost importance," he said, "that we should free ourselves, once for all, of the notion that death is a necessary attribute or an inevitable consequence of life. Science, as well as religion, affirms that, in the future,

mankind may, if it be so desired, not only remain permanently youthful, but may also live forever."

Such restoration of the ideal lost in the Garden of Eden is foretold in Isaiah 65: 20, a chapter on the New Age introducing the Millennium: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

A life of great age, albeit a permanently youthful one, is thus a stepping stone to that time of immortality which John pictures for us in Revelation 21: 4, a vision of the new earth and new cosmos after the Millennium, when all things are restored to their original perfection as recorded in Genesis 1: 31: "God saw everything that He had made, and behold, it was very good."

Man Becomes a Flesh-eater

When God created man He ordained him to eat the fruits of the earth — a vegetarian. Likewise all animate nature (Gen. 1: 29-30). This was the *First Food Law* under the Adamic Covenant.

After the Fall, the *Second Food Law* was given under the Noachic Covenant, wherein all living creatures were allowed to man for food, with the provision that the blood must not be eaten (Gen. 9: 3-4).

Permission to eat animal meat was confirmed in the *Third Food Law* of Deuteronomy 14: 3-21, under the Mosaic Covenant, but of *clean* animals only. Today, however, owing to the unnatural and artificial methods of feeding our herds, *scripturally clean* animals are virtually non-existent.

Now the Almighty, knowing that the unbridled lusts of man and the indiscriminate eating of animal flesh — using the term in the sense of Genesis 9: 3 — would eventually lead to the extinction of the race, gave under the Mosaic Covenant the law restricting the use of animals for food. "These are the beasts which ye shall eat amongst all the beasts that are on the earth." (Lev. 11: 2.)

The instructions that follow were not given, as some people argue, merely as a religious ritual for a small, and in those days insignificant, body of people. They were given *through* that people that they might carry them eventually to the whole world for the benefit of the human race at large. Unfortunately, except for a very small remnant of that people — the orthodox Jews —

they not only failed to do so, but have forgotten these laws themselves. The religious aspect of these laws was to impress their importance upon the mind and to insure their strict observance, failure to do which has resulted in universal disease and a much shortened span of life.

God warned the Israelites, when giving these laws, that if they ate the flesh of prohibited animals, "the diseases of Egypt," that is, of the unclean-eating nations, would come upon them (Deut. 7: 15). (See also Deut. 14: 21, and the eating of prohibited flesh by the "alien.") Is it surprising in view of the enormous mass consumption of bacon, ham, pork, rabbit, hare — all meats specially and rigorously condemned in Scripture — that cancer, influenza (which is merely the human form of swine fever) and other scourges take the toll they do?

The writer is convinced that if we returned to a proper dietary as God has laid down, and forsook the false, the result would quickly bring about a restoration of the health of the nation. For in keeping His laws He has promised to remove all sickness from our midst as the reward thereof (Ex. 23: 25). Conversely, there is His admonition of "visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Num. 14: 18; Ex. 20: 5). If, therefore, we return to His laws, we may well assume that, by the fourth generation, there would be no more sickness amongst us. What a vast difference that would make to our national economy!

Man's Span of Life

With the extension of permitted foods under the different food laws, however, penalty was exacted in the gradual reduction of the span of life. Today, owing to the almost universal inclusion in the ordinary diet of the white man of many prohibited foods, the *average* span of life has fallen to between thirty-five and forty years. This compares with the 120 years of Gen. 6: 3, following Adam's lapse from grace, and reduced by David's time to seventy years. But even in the time of Moses, man still kept all his physical powers to the last, for of Moses himself it is said that, dying at the age of 120, "his eye was not dim nor his natural force abated." Today, however, man's powers begin to wane at thirty, and by forty-five or fifty he is usually dubbed too old for further use, except in cases of emergency like the present.

From the purely biological aspect, man should live to the 120 years of Genesis. The proper span of life for man as for all other mammalia is five times the age at which full physical development is reached. In the case of man, this is attained between the ages of twenty-four and twenty-five. Other mammals, such as the horse, dog and cat, to mention only domestic animals, conform to this law. Man, due to the abuse of those very powers that are supposed to place him above the brute creation, fails lamentably to reach more than an average of one-third of his proper span. What a comment this provides upon his boasted intelligence and civilization!

"Modern civilization is tending more and more to promote the survival and propagation of the unfit and to discourage fertility on the part of the fit. Nothing could be more stupid than the fact that neither time, money nor interest has been spent on the question of heredity in regard to humanity, whereas any amount of energy and thought — as well as millions of money — has been expended on the same subject with regard to animals and vegetable life." — Sir Farquhar Buzzard, Regius Professor of Medicine at Oxford (reported in *Daily Telegraph* of March 15, 1938).

Governments supply farmers and cattle-breeders with much valuable information gained from experience in experimental farms, but the mothers of our future citizens, whose responsibility is to bring up healthy children, are virtually left to fend for themselves. These are said to be days of enlightenment; but it is only now dawning upon our darkened minds how appalling is the number of children who are the victims of malnutrition. In many cases this state of under-nourishment affects permanently their physical and mental life.

It is not so much insufficient quantity of food that is the cause of such under-nourishment as its deficient quality. Ignorance in the home is not alone responsible for this situation. Commercial greed is also responsible, through the marketing of over-refined and consequently de-vitalized foods.

God has spoken in His Word concerning this vital subject, and the echoes of His voice may be heard today in Leviticus and Deuteronomy.

The Span of Life Is Not Increasing

People often attempt to disguise the facts to which we draw attention by asserting that people are today living longer than formerly. This assertion loses most of its effectiveness by reason of certain considerations being over-

looked or ignored. As a matter of fact, the average natural span of life has not lengthened appreciably in recent years.* When people speak of the apparently longer lives some attain, they are really referring to the unusually large proportion of elderly people in the population — survivors of the large families of the Victorian era. As these pass, the average age will fall, since their places are not being filled by the generation of smaller families after them.

The low physical condition of large numbers of the elderly should also be taken into account in this connection as is made clear in the following from *Our Food Problem*, by F. de Gros Clark and R. M. Titmuss. The same writers point to the extraordinarily high proportion of people over fifty-five among the total population, coupled with a big decline in the child population. It is this great disparity in the percentages of the age-groups of the population — the present abnormal predominance of the elderly — that gives rise to the erroneous idea that people are today living longer than formerly.

"Many continue to survive on a truly de-

* *Britain's Health*, by S. M. Herbert, p. 185.

based level of health and endurance. They do not die, because we are more efficient at combating death than were our fathers or our fathers' fathers. But we have created in our minds a distinction between death and decay that is impermissible. We can save lives, but we leave stamina to look after itself; and it is even possible for a country's death-rate to decline while its average stamina-rate, if that could be measured, is as steadily decaying. This is a startling suggestion, but seems to us nevertheless a true one. Yet the remedies are close to our hand, if we would only make use of them."

Food Law Reform Is a First Necessity

We must indeed make use of them, and the first remedy to be applied is a reform of the laws governing our food, from its source in field and farm to its sale in the shops — and even in its cooking. We should not only reform these laws, but be far more strict in carrying them out. Our meat, for example, should be just as strictly inspected as that intended for Jewish consumption, which Home Office Reports clearly indicate is by no means the case.

It is probably no exaggeration to say that, among civilized nations, Great Britain is the least careful of the food it eats. It tolerates conditions which other

countries would not countenance for a moment. In this respect, Britain is a long way behind the United States, yet it has access to the best food obtainable and in the greatest abundance. Its curse is ignorance, apathy and indifference, which breed slackness in officialdom whose business it is to stop these conditions.

While safe food supplies have been the object of various Acts of Parliament, yet the fact remains that much contaminated and impure food finds its way to the market. Far too little has been done to control the *quality* of the food supply of this country, though such is particularly necessary if we are to secure adequate standards of nutrition.

A joint committee of the Society of Medical Officers of Health and of the Royal Sanitary Institute reported a few years ago:

"Great Britain is practically alone among the more advanced nations in having failed to take cognizance of the existence of risk to health, and of the production of disease, as a result of the defective and careless exposure and handling of food, and to provide legislation for the protection of the people from such risk. Stringent regulations governing the food supply are in fact needed in all directions."

II

How the Food Laws Are Being Broken

WHEN permission to eat meat was first given, it was accompanied by the command that the blood of the animal must not be eaten (Gen. 9: 4-5). The same injunction was repeated and emphasized under the Mosaic Covenant: "Ye shall eat *no manner* of blood" (Lev. 7: 26; Deut. 12: 23-25). Then follows the promise that if this command is obeyed "it shall go well with thee, and with thy children after thee." This vital injunction was made because all disease is transmitted through the blood. It is re-stated by James the Apostle in Acts 15: 20 — another instance showing that the New Testament does *not* annul the food laws of the Old.

Now by modern methods of killing, the carcass is not bled in accordance with the law of Scripture. The blood, therefore, is eaten with the flesh. "Kosher" meat, however, is killed in accordance with the Mosaic Law, because the carcass is properly drained of its blood. Blood cannot be extracted

after death; hence the law forbidding the eating of any animal that dies a natural death or is killed by another animal.

Canterbury (New Zealand) lamb is another meat that is correctly killed, for the carcass is drained of the blood to insure that it will keep during transport to this country. Fowls usually come under this prohibition, because the great majority of those offered on the open market are killed by being wrung by the neck. Poultry is sold by weight, and the blood is kept intact so that the carcass may weigh more.

An arresting object-lesson on the forbidden eating of blood is supplied by black, or pig, pudding. This is compounded from blood caught in a bucket usually from a stuck pig and sometimes from a sheep or other beast. The type of animal is immaterial. What is important is that black pudding is made from blood, which Scripture says is to be poured out on the ground and covered with dust — thrown away (Lev. 17: 13-

14: "Ye shall eat the blood of *no manner of flesh*"). The blood is mixed with groats and put into skins taken from the intestines of beasts (therefore themselves prohibited, since the skins are also consumed), and then boiled. This singularly nauseating-looking product is finally given a rub of olive oil to make it look appetizing. Into this cooked blood, pieces of equally forbidden fat are inserted.

The Danger of Blemished Meat

"Whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you." — Lev. 22: 20. (See also Deut. 15: 21.) Scripture thus lays down — and other references could be given to the same effect — that animals permitted for food must be without blemish. It is merely avoiding the issue to assert, as some people do, that the above passage refers solely to animals for sacrificial purposes. These laws, as already stressed above, were

primarily laws of health and hygiene, with religious rites superimposed in order to impress them on the minds of the people and so ensure their regular observance. Such is also probably the object of the so-called "sacrifices" of Ezekiel's future Temple wherein these food laws will be re-enacted.

Unfortunately we, as a nation, ignore scriptural teaching upon the laws of health; they are not taught either in our schools or in our churches. It is not until an epidemic or the death of someone known to us from cancer or consumption, or some other definite and forceful agent of fear occurs, that we begin to consider the possible cause.

All diseases are, in origin, due to wrong eating, and in particular to eating blemished and (scripturally) unclean meat. Many diseases, such as all plagues, swine fever (influenza), dropsy, pleuro-pneumonia, anthrax, erysipelas, tubercle, glanders, trichinosis (infection by a species of tapeworm), are communicated to man from beasts. In many cases these diseases in animals can only be detected in the carcass after death, and then only by a very strict and careful examination such as "kosher-killed" meat undergoes. As many as twenty-six out of thirty cattle may be rejected by a Jewish veterinary Rabbi — so particular are they. But most, if not all, of this rejected meat will probably find its way to market for consumption by the non-Jewish community.

Modern Cattle-Feeding Is Wrong

The very low percentage of animals fit for human consumption is largely, if not entirely, due to the artificial — or so-called "scientific" — methods of modern cattle-feeding. Beasts, particularly dairy cattle, are fed on oil-cake: in the winter, stall-fed; in the summer, at each milking-time. This cake is made of various ingredients with oily properties designed to give the milk a high fatty content. It is not a natural food. It is fed to the animal in order to force it to give over and above its natural maximum milk-yield. This is done to the detriment of the animal's body as food, for the resultant diseases are extensive — tubercular, cancer, dropsy, anthrax, foot-and-mouth and others equally horrifying.

In the *Daily Telegraph* of March 20, 1942, there appeared a special article from the pen of its Agricultural Correspondent, wherein we noted the following arresting paragraph upon cattle diseases, an interesting addition to our own comment:

"How many millions of gallons of milk and hundredweights of meat are lost every year through disease? Can this state of affairs be tolerated now? For months there have been talks between the Ministry (of Food), the veterinary surgeons and the farmers on this subject. Some progress has been reported, but the nation is entitled to ask how much longer it must wait to see appropriate measures enforced to save the herds from disease."

The Jew Sets a Commendable Example

We cannot but admire orthodox Jews for their persistency in following, all down the centuries, the food laws given by Moses, and in bringing up their children to follow God's commands. The result is that cancer and other diseases due to eating blemished meat and blood (e.g., hares and rabbits) are hardly known amongst them. They are also immune from many of those diseases caused by eating forbidden animal-meat which are filling our mental and other hospitals and institutions.

So particular indeed are strict Jews that even "kosher-killed" meat is soaked in water for half-an-hour, drained, and then sprinkled over with salt. After an hour or so, the salt is removed by soaking and rinsing. All this is done to extract any possible traces of blood. What a contrast to the Christian, who literally consumes blood in the form of black pudding or hare soup. (Rabbits and hares, it should be noted, are not only constitutionally liable to loathsome diseases, but contain an abnormal quantity of blood.)

A comparison of the respective mortality rates at all ages shows results favorable to the vitality of the Jew. Facts upon which these observations are based present phenomena so characteristic and so uniform over a long period of years that we cannot recognize any other cause than obedience to the food laws of the Bible. As a result, and in spite of the adverse conditions under which large numbers of Jews live, they are granted the privileges of good health and longevity.

Fish Is Preferable to Meat

It is for these reasons that the writer advises that meat be eaten as sparingly as possible. This applies particularly to beef, which is more prone to disease than lamb or mutton — a condition due to the unnatural way in which the animal is bred and reared and the slipshod regulations which allow blemished and diseased meat to appear on the public market.

Fish should, wherever possible, be substituted as a staple, since fish live under natural conditions. Fish, too, was the staple food of our Lord, as it was of the Palestinian of that day and since. In the few recorded instances of specific foods in the New Testament animal meat is not once mentioned. Thus, in the feeding of the 5,000 (Matt. 14: 15-21), and again of the 4,000 (Matt. 15: 32-8), loaves and fishes were the provender with which our Lord fed the multitudes. (See also Luke 24: 41-2, and John 21: 6-9.)

Animal Flesh Is Not Indispensable

It is often argued that animal flesh is a necessity for the proper nourishment of the human body. This is an erroneous idea. Man was originally created from the "dust (or elements) of the earth." Food grown in the earth, therefore, contains the same minerals as are contained in man's body. This is the reason why the Almighty ordained that man should eat of the fruits of the earth. Even today, we have an abundance of clean foods ripened under God's sun which can produce stronger and healthier men and women than any dead-body foods. That nature did not intend man to be carnivorous is also proved by the formation of his teeth. That civilized man generally loses all his teeth by middle age is due as much to generations of wrong eating as to any other cause.

Owing, however, to our generally faulty methods of cooking, many of the valuable minerals contained in fruits and vegetables are lost. Hence people fall back on substitutes, such as meat, to obtain what they have lost by their mis-use of the more natural foods.

Just as man ignores the dietary laws, so does he disregard practically all the laws governing the cultivation of the soil. A particular example is the Law of Fallow, the purpose of which is to purify the soil of noxious germs. Instead of fallowing the land, man subjects it to an unnatural forced production by the use of artificial chemical manures. Our corn, fruit and vegetables are thereby largely denuded of their proper constituents and often infected as well. Here is yet another very necessary reform needed in our laws of agriculture and the food grown from it.

Pork and Bacon

"Thou shalt not eat any abominable thing . . . and the swine . . . it is unclean to you; ye shall not eat of their flesh nor touch their dead carcass."

Deuteronomy 14: 3, 8.

"A people that provoketh me to anger continually to my face . . . which eat swine's flesh, and the broth of abominable things is in their vessels."

Isaiah 55: 3-4.

No animal comes under such severe divine condemnation as an article of food as the pig, or swine. Yet, with the exception of bread, pig-meat figures more prominently in our food economy than almost anything else.

Eating swine's flesh was one of the three greatest abominations that could be committed in God's sight, the other two being idolatry and cannibalism. When one eats pig in any form, one also is very close to being a cannibal, since pig flesh is the nearest akin to human flesh. (This is the reason, incidentally, why pork is the most indigestible flesh of any.) The pig, again, will not hesitate to eat its own kind — or even human flesh — and is therefore a cannibal, which even the dog, another scavenging animal and equally "unclean," will not do.

The swine was created as a *scavenger*, and in its natural state destroys poisonous snakes.* It is a scavenger of the earth, as all shell-fish — such as oysters, lobsters, crabs, winkles, shrimps, crayfish — are scavengers of the sea and therefore similarly prohibited. The pig is the most parasitic animal in existence: its muscles teem with tapeworm, its proneness to innumerable diseases being largely due to its obesity from forced feeding to fatten it for market. In this obese condition it would drop dead from heart disease, did not the butcher forestall nature by killing it and selling its carcass to pork-loving people. Such people, by ingestion, absorb into their own system its diseases, of which the commonest are glandular and pulmonary tuberculosis, tapeworm and trichina, the last-named being a worm found in the lean meat of pork. It migrates from the alimentary tract of those that eat ham and pork to their muscles. Here it remains, an irritant, causing symptoms like muscular rheumatism.

A doctor was once asked to say grace at a repast where pork was the *pièce de résistance*. He delivered the following benediction: "Lord, bless this bread,

* Such was clearly the purpose of the herd of swine at Gadara (Mark 5:11), poisonous snakes being common in the Levant. That our Lord caused the devils cast out from the maniac to enter the herd of swine was purposely to emphasize the natural uncleanness of the species. Mohammedans, for example, hold it in such detestation that they consider themselves contaminated even if they come in contact with it in any way. (See Lev. 9: 8.)

these potatoes, this fruit, and if thou canst bless under the Gospel what thou didst curse under the Law, then bless also this swine-flesh."

People, even including Jews not particularly orthodox, will excuse themselves for eating bacon, ham, sausages or pork, on the ground that the present-day, farm-fed pig is quite a different animal from that which Moses forbade the Israelites to touch. This is an absolute, even if extremely common, fallacy. The average pig which eventually finds its way to our breakfast tables is fed on all the filth imaginable — filth such as no other animal (not even the dog, the next dirtiest eating animal) would touch unless ravenous. The swine is literally the farm's refuse-destroyer, and is identical in every respect with the creature described in Leviticus 11: 7.

Maize meal and barley, both valuable for human consumption, containing mineral salts and vitamins, are also fed to pigs. The pig removes eighty-five per cent of their valuable ingredients, leaving but fifteen per cent for those that eat its carcass. It therefore wastes good food intended for humans, as also do our artificially forced cattle and poultry. Our pigs, cattle, and poultry are today simply machines — and wasteful machines at that — for converting grain and oil seeds into meat, milk and eggs. A pig, for example, consumes four to five pounds of feeding-stuffs for each pound of live pig produced, while eggs are produced at an even greater waste of the value of the food consumed by the hen. Bacon is eaten mostly for its fat: but the best fats are cream, milk and butter.

Another erroneous, but widespread, idea is that the process of cooking destroys any disease germs in animal flesh and renders them harmless. One might as well expect boiling to render a bad egg fresh again! The ordinary temperatures of cooking are not sufficiently high to kill germs. On the contrary, cooking tainted meat only makes it worse.

Eggs and Fowls

Let us now examine what nearly all ways accompany bacon — eggs.

Scripture does not forbid the eating of eggs laid by clean fowls; but common-sense must surely warn us that many eggs from poultry farms cannot be fit for human consumption. A scientifically-forced production must condemn them. Any wild fowl, by nature, in order to protect itself from potential enemies, lays, three times, from six to eight eggs

at a clutch. If undisturbed and the first clutch survives, the hen is content to rear them. If stolen or otherwise molested, she will move to a still more secluded spot and lay a second clutch: and so on to the third, making eighteen to twenty-four eggs in all.

Compare this, however, with what is expected of the domestic fowl. The poultry farmer forces his hens to lay thirty, forty, or even fifty times their natural number of eggs. He does this by means of patent foods made from ingredients that injure the fowl's natural body and its eggs, which consequently must be of doubtful quality.

This fact is corroborated in the following answer published by an authoritative weekly periodical to a query from a correspondent: "Fowls fed on forcing condiments and doubtful meal-mixtures are full of cancer." And in a recent Ministry of Health Report (December, 1939), by Sir Arthur MacNalty, Chief Medical Officer, is the statement that: "Inspectors at markets had found that fifty per cent or more of the carcasses of poultry examined were infected with tuberculosis." In fact, there is not the slightest doubt in the writer's mind that the prime cause of the scourges of cancer and tuberculosis among human beings comes from eating fowls and their eggs, as well as from eating pig.

In addition, quantities of sea-birds' eggs — such as sea-mews and gulls — are gathered round our coasts and sold for human consumption. Hence the affliction of boils, fistulas, eczema, and other skin diseases and internal tumors — diseases all specifically enumerated in Deuteronomy 28 as arising from the eating of unclean food — all caused by eating eggs from fowls unnaturally forced and fed, and from forbidden sea, lake and river birds, such as goose, duck and swan.

"You may not eat of these . . . the sea-gull and the cormorant, with their species . . . and the swan *after his kind*," that is, all *web-footed* birds (Deut. 14: 14-16; Lev. 11: 13-20). All these birds and fowls are *scavengers* and dirty eaters, particularly all sea-birds; hence their prohibition as human food.

Yet the suggestion has been made, as a war-time measure, that sea-gulls should be made game birds and shot for food. This suggestion betrays ignorance of the fact that, apart from the unsuitability of gulls as food, they are practically nothing but feathers; the body, even when well nourished, carries little flesh, and would not repay the cost of shooting.

Early in 1942, again, swans were being sold retail at Smithfield Market, London, at from twenty-five to thirty shillings each. There can be little doubt, in fact, that the strict rationing now in force is causing all sorts of very doubtful meats to be sold under the guise of more familiar names. The fact that in mediaeval times the swan was the *pièce de résistance* of important feasts — such as those given by the various City Companies and Guilds — does not justify its consumption today. Our forefathers broke the food laws even worse than we do.

Rabbit and Hare

These animals share with the pig the heaviest condemnation by Scripture as human food. Yet both figure prominently in present-day menus.

Rabbit and hare are the greatest creators of disease in the human system. Not only are they both unusually full of blood — particularly the hare — and therefore condemned on that account alone, but they are particularly subject to loathsome diseases. Disease, here, is obviously a provision of nature to counteract excessive productivity; otherwise the earth would have been overrun by them — as Australia has, to some extent, found to her cost. Nature intended rabbits and hares as food for snakes and meat-eating animals. As human food, they are of negligible nutritional value. They should be regarded, as they are so regarded on the Continent, solely as pests and vermin. It is only the English who eat them — to the great profit of the Continental exporter.

Rabbits for market are frequently killed either by snares, which strangle them, or in horrible steel traps. The fur of a snared rabbit is more valuable because there are no shot-marks on it; while the carcass is full weight because no blood has been lost. Eating the flesh, therefore, one eats the blood with it. Three rules are thus infringed when eating rabbit or hare: a) eating animal blood; b) eating what has been probably strangled ("Abstain from things strangled, and from blood" — Acts 15: 20); c) eating what is forbidden food altogether, apart from the manner of its killing.

Bread

Bread is often called "the staff of life." It is, in fact, the most vital of the nation's food since it is the staple of everyone. The ordinary white bread of commerce, which the vast majority of

the population consumed until recently is, however, a most *un-natural* product. This kind of bread is treated, not to improve its nourishing qualities, but to develop its profit-yielding capacity to the utmost.

It was the introduction of roller mills in the flour-milling industry during the last quarter of the nineteenth century that gave us our white bread. Originally popularized to enrich the flour refiners, the process removed the greater proportion of the important vitamin and mineral content of the flour. Margarine was introduced about the same time and its consumers were deprived in addition of the vitamins in butter.

"From this time dates the working-class diet of bread, margarine, jam and tea, which so undermined health that, when the Great War began and the services of every able-bodied man were required, the recruiting offices were staggered by the proportion of men unfit for general service." (*Our Food Problem*, quoting Professor J. C. Drummond.)

Another writer on this topic of devitalized food cites a medical authority as stating that "the usual food of a human being would make the life-cell shrivel and die." This is perfectly true. Ordinary commercial white bread, for example, so far from being the so-called "staff of life," would, by itself, hardly even sustain it.* The most nourishing bread, containing all the natural nutriment of the grain, is stone-ground, whole-wheat bread. Such bread will keep palatable long after ordinary white bread has become stale and uneatable.

In addition to having our bread devitalized, the wheat itself is grown on land that is not subject to the Mosaic law of the seventh-year fallow, and is therefore suspect from the start. This wheat is then carefully denuded of its iodine and its bran, the latter its most nourishing element and a natural cleanser and purgative to counteract the binding propensity of the white flour. White flour is an indigestible binder, robbed of its natural qualities. Because of this absence of bran, which goes to feed our race-horses and dogs, we have to keep the chemist in constant employ. Because of the absence of iodine we have influenza every winter. And because the Mosaic fallow has not been observed, but the soil instead arti-

ficially treated with chemical fertilizers, the wheat itself may be poisoned. "We are not going to have," truly observes another writer on this point, "anything but a C3 nation on the food-stuffs we consume, and the situation is getting worse," a statement that is fully corroborated in the evidence set out in *Britain's Health* and also in *Our Food Problem* referred to previously.

That is why reform of everything connected with our food supply, from its production on the farm to its sale in the shop and to its cooking in the home, must be among those matters that receive first attention after the war, otherwise the task of reconstruction — a task that will primarily fall upon Britain and the United States — will be beyond our physical capacity to carry out.

Another valuable element extracted in the treatment of wheat in the vast flour mills is the germ or embryo, which, though forming barely two per cent of the grain, contains protein, fats and phosphorus of great nutritive value. This is extracted, like the bran, in order that it can be sold as a separate product at an enhanced price. Nutrient, that is to say, which nature intended should go towards nourishing the human race, is purposely withheld and used for other and unnecessary purposes simply because of man's greed to make money at the expense of his fellow creatures.

When the flour has been thus "broken" or "reduced," as it is termed in the trade, it is then dosed with chlorine gas and bleached, in order to give it that white appearance that is so much liked, but actually is valueless. For economic reasons, the baker desires to buy — and the miller to sell — a flour that will hold the largest percentage of moisture, but which actually has been robbed of its nutritive agents and dosed with poisonous gases, even though the dose is not actually toxic.

Whiteness Does Not Imply Purity

Amongst the many popular delusions current regarding food and diet, some of which have already been noted, is the widespread idea that whiteness of food implies purity. Rather the opposite. The bleaching of bread, sugar or rice simply means that nutritional values have been lowered and the product is devitalized — perhaps even poisoned — in the process. Hence we have chemists' shops stocked with synthetic products to replace the valuable vitamins and minerals gratuitously removed from natural foods. The same

* Cyril Scott in his book, *The Christian Paradox*, Part III (Science and Research), quotes tests carried out on certain animals which proved that, if fed on an exclusive diet of white bread and water, death follows in a short time. Fed on brown bread, no undernourishment was shown.

shops also supply us with drugs to remedy the ills induced by feeding on such artificial and worthless food, indigestion and gastric complaints being the most common, with appendicitis a good second.

"Scientists," truly observes Cyril Scott, "who in their arrogance think they can improve on Nature, have tampered with our foodstuffs and have given us extracts of this and extracts of that on the assumption that the extract must be more nourishing than the natural aliment. Yet in disproof of this, other and wiser scientists have shown that animals fed on these food-extracts have perished miserably, while those that have eaten the foods in their natural conditions have flourished. Pseudo-science plus commercialism has, in fact, played a large part in undermining the health of the nation. In spite of the efforts of food reformers, the innocent public still believes it is consuming superior aliments when all the time it is consuming inferior ones."

Our most necessary foods, in fact, are either contaminated, devalitized or faked. "Much of the food offered for sale in Great Britain," states the P.E.P. report, "is of low nutritive value." And why? Because there is money in it. Vested interests, the curse of the present system, batten upon the necessities of man by robbing him of that which God intended all should have freely — good and pure food. And it is vested interests that have hitherto been the stumbling-block to any real reforms being carried out to end this state of affairs. How true the expression that "money talks"!

Familiarity may breed contempt; it also breeds indifference. People have, by long habit, become so accustomed to eating forbidden and devalitized food, that only drastic action, making the preparation and sale of such impossible, will have any effect in improving the physical condition of a C3 people. This drastic action, as far as white bread is concerned, has at last been brought about by the exigencies of the war. Lord Woolton, Minister of Food, announced in the House of Lords on March 11, 1942 that, in order to save shipping space, the national wheatmeal loaf was to be made compulsory and the selling of white bread banned. It is to be hoped that this edict will remain in force sufficiently long to wean people away from their misguided affection for white bread. (The great majority of the population, particularly the working classes, refused to touch brown bread in any form.) The hold this depraved taste for a practically worthless article of food has taken upon the population of these isles is indicated by the fact, announced at the same time by Lord

Woolton, that in spite of the campaign of the Ministry of Food to popularize the wheatmeal loaf since its introduction, it constituted only about seven per cent of all bread sold.

Medical Opinion Approves Wheatmeal Bread

This banning of white bread on the grounds of health and economy (brown or wholemeal being more nourishing, less is needed to be consumed) has for a long time past been urged by scientists and members of the medical profession. Lord Horder, the King's physician, on the above occasion in the House of Lords, approved Lord Woolton's action, remarking that "no other single step Government could have taken in respect of the nation's food would be so calculated to raise the level of the nation's nutrition as this."

"I know of no diseases," he added, "in which national wheatmeal may not be given with impunity. Evidence seems to be growing that the minerals and vitamins in which national wheatmeal is rich are a valuable adjunct in the healing process."

Sir Bruce-Porter has also drawn attention to this subject in the columns of the daily Press. In a letter to the London *Daily Telegraph* of November 30, 1939, after remarking that those who have studied this matter for many years are at a loss to understand why the continued sale of white flour has been allowed by the Government (in some countries it is a criminal offense to bleach flour) he continues:

"It would, in my opinion, be impossible today to find any medical man of repute who would defend the use of white flour as the material with which to make our bread, or to contend that the health of the population as a whole would not improve by the use of a flour which contained the whole of the wheat grain with its valuable germ and minerals, which are at present removed in the milling processes that produce white flour. Why, therefore, is so valuable and simple a means of food economy now neglected by our food controllers?"

The answer, of course, is pressure from the vested interests of the milling industry. But the war is breaking down these interests as it is doing so to others. In fact, when it is all over, we shall be able to look back and say that the second Great War, by the reforms it has compelled us to adopt, and in other ways, was in these respects a blessing in disguise. That this much-needed reform in our staple food has had to be carried out as a wartime measure is indeed providential, for it is very unlikely it

would ever have been made under normal circumstances. This compulsory change in a national habit will to many be unwelcome, but they will accept it, as many worse things have been accepted, as a measure for winning the war in a most vital sense.

Permitted and Forbidden Foods

Animals allowed for food must both "part the hoof and chew the cud" — that is, be of the ruminating species (Lev. 11:3). This includes the ox, sheep, goat, stag (venison), chamois and antelope. The characteristics given of permitted animals (which term is employed in Scripture in its widest sense to include birds, fish and creeping things) are merely the marks whereby they may be recognized from those forbidden, and are not the reasons why they are allowed, nor why they are prohibited when these are absent.

While the flesh of these animals was allowed, certain parts of a beast were prohibited. Thus *kidney*, an internal organ, is definitely forbidden (Lev. 3:15), for reasons fairly obvious in virtue of its function in life, and also because it has blood in it. For the same reasons, *liver* and *all internal organs* are also forbidden. Yet how people love liver and kidney! And it is from these forbidden things that are made our tasty dishes, our savory soups and our gravies. On the other hand, ample demonstration has been given that appetizing and varied dishes can be readily produced from ingredients, mainly vegetables, which are allowed and have been provided by the Giver of All Things.

Why, for example, should housewives continue using the abomination of lard and suet for their puddings and pastries? Suet, being from internal fat, is specifically forbidden; while lard comes from the unclean pig and is therefore doubly anathema. Instead of these impure fats, we have olive and vegetable oils available — or even margarine or butter. Doubtless this will be looked upon as advice unattainable under present circumstances. We write, however, for the time following the passing of today's abnormal conditions, when these reforms can be put into operation.

All fat is prohibited: "Ye shall eat no manner of fat, of ox, or of sheep, or of goat" (Lev. 7:23). Some writers assert that the Scriptural prohibition applies only to internal fat (Lev. 3:8-9), but on this point the prohibition in Leviticus 7 seems emphatic enough, and we can leave the reader to decide for him-

self. Certainly, most healthy people have a natural antipathy to fat of any kind.

With regard to *birds*, many are enumerated as unclean; but the modern application of some is doubtful, names being included which are difficult to identify. Duck, goose and all sea-birds, and all fowl with *webbed* feet are clearly prohibited food, also the plover (lap-wing species — Lev. 11: 19), including the eggs of such.

Game birds, such as pheasants, grouse, partridge and the like, are all clean birds if killed according to Leviticus 17: 13, which shot birds are not.

All creeping things are unclean and "an abomination" (Lev. 11: 41), a definition which includes worms (often found in fruit), snails, winkles, whelks, crabs, oysters, shrimps, and all shell-fish.

Fish having fins and scales (Lev. 11: 9), whether sea- or fresh-water fish, are good for food. This includes practically all fish that ordinarily appears in a fishmonger's shop — cod, haddock, herring, hake, halibut, plaice, pollack, smelt, whiting, salmon and trout.

Eels come under the same prohibition as shell-fish, and also under the prohibition of "all creeping things," being "snake-like fish" as the dictionary describes them. People have often died from eating eels — as they have been poisoned by oysters, mussels and other shell-fish.

Inedible (prohibited) fish (Lev. 11: 10) include shark, dog-fish, octopus, sword-fish and sturgeon, the last named being highly esteemed, like other forbidden delicacies, and often called the "royal fish." Caviare, prepared from its roe, and regarded as a luxury dish, is equally "unclean."

Practically all edible fish are graceful in form and harmless. This is in contrast to the generally revolting and ferocious appearance of the nonedible kind — such as dog-fish, sword-fish, shark, octopus — whose appearance serves as a warning of the danger of touching them.

The prohibition attached to the pig ("divides the hoof but does *not* chew the cud" — Lev. 11: 7), and to the rabbit and hare ("chews the cud but does *not* divide the hoof"), and the reasons for such prohibition have been given in some detail above. It is again mentioned here with other forbidden foods merely for emphasis.

Food Poisoning by Aluminum

There is another form of food contamination, entirely unsuspected by the

great majority of cooks and housewives, which, in the interests of good health, should be explained to the reader. The contamination referred to — that from cooking utensils — is not mentioned in Scripture. We feel, however, that it should be dealt with here because such contamination can neutralize the benefits derived from food that is scripturally clean and, in its uncooked state, above suspicion.

It has been said, from the point of view of dietetics, that the worst thing that ever happened to man was his discovery of fire, since by cooking much of the valuable mineral elements in food is lost. The discovery of fire was also a main factor in the spread of meat-eating. Man today, however, has gone further than this and now definitely poisons his food. It has been clearly established by scientific investigation that the use of aluminum cooking vessels is definitely injurious.*

Even as far back as 1913, arising out of the growth of public uneasiness regarding the use of aluminum for cooking purposes, the *Lancet* investigated the matter, but did not carry its investigations far enough to come to any definite conclusion. Since then, evidence has accumulated, both here and abroad, particularly in America, proving beyond a doubt that aluminum is injurious to health. The "vested interests" of the aluminum industry, one of the most powerful industrial corporations in existence, have, of course, done their best to controvert this evidence; but it has become so well established that it is now no longer possible to ignore it. "It constitutes a formidable condemnation of a domestic practice unscrupulously encouraged by commercial interests whose chief aim is the accumulation of profits." (Clement, p. 8.)

The use of aluminum in the kitchen is conducive to various disorders ranging from indigestion and gastric troubles to major organic diseases varying according to the susceptibility of the individual. It is even regarded as a very probable contributory factor in producing cancer. The huge and increasing mortality caused by this one scourge of cancer has already been referred to. Mr. Clement quotes one medical authority as stating that "aluminum poisoning is the greatest predisposing cause of malignant disease (such

as cancer is) at the present time" (p. 50), while another points out that this alarming increase of cancer coincides with the growing use of aluminum cooking utensils during the past twenty-five years (p. 51).

Aluminum Poisoning Is Insidious

Owing to the effects of aluminum poisoning being very slow but cumulative — subtle and consequently unrecognized — its victims rarely, if ever, connect cause and effect; they are prone to attribute their maladies to almost anything except to the utensils their food has been cooked in. It is not therefore a mere coincidence that the great increase in recent years of remedies advertised for indigestion and kindred ailments, like the growth of cancer referred to above, has gone hand in hand with the increasing use of aluminum in the kitchen. And aluminum is also largely used in trades dealing with the manufacture of food and drink, brewing and dairying being two important ones, so that contamination may often occur long before the kitchen is reached.

Quite apart, however, from the toxic effects of aluminum upon the organs of the human body, it is not a suitable metal for the manufacture of cooking vessels. No worthy chef or cook would use it, for practical experience proves it gives food cooked in it — particularly anything boiled in it — a distinct taste, itself a proof that the food has absorbed deleterious matter.

When one points out these well-established facts, one is almost invariably met with one of two answers. Either that only the best brand of utensils procurable, made of the purest aluminum, are used; or that the amount of aluminum absorbed by this means is so minute that the harmful results — if any — are negligible and therefore of little consequence. The first excuse makes matters worse, for the purer, and therefore the softer, the metal, the more readily it is absorbed by the food cooked in it.

The second argument shows ignorance of the fact that minute doses of any toxic substance are insidious and *cumulative*; that it is the minute dose which is more dangerous than the large one, for a heavy dose of a poison will often be rejected by the stomach before it can take effect. Granted that the amount of aluminum ingested with any particular food is small, if *all* the sources of entry are taken collectively into account the danger to health is correspondingly increased.

* The reader will find the subject dealt with fully, giving results of medical investigation and tests, in *Aluminum: A Menace to Health*, by Mark Clement (Faber & Faber, London). January, 1941, price 2/6.

Few people probably realize the surprising number of aluminum utensils used in the preparation and storage of foodstuffs and beverages in the ordinary kitchen. Mr. Clement, at pp. 19 and 20, gives a list of twenty-four articles, all of which make their contribution in different degrees to conveying poison to your food, and this list is not exhaustive.

Just, however, as the exigencies of the present war have forced upon us the necessity of abandoning our useless white bread, so did they lead Lord Beaverbrook, in the autumn of 1940, to appeal to all housewives to give up their aluminum utensils to be melted down for aircraft manufacture. The successful prosecution of the war largely depends upon a constant supply of aluminum, and every aluminum cooking vessel dispensed with will not only contribute to our national safety, but at the same time will improve the nation's health. Today, we are glad to see, aluminum has virtually disappeared altogether from the windows of our domestic supply shops and hardware stores, and it would be only right, in the interests of national health, that its use after the war for any purposes in connection with the preparation, distribution or sale of food should be made illegal.

THE reader may now remark to himself: "If only half what I have read about our food and the things we eat is true, it seems surprising that the human race, or at least the white portion of it, is not worse off than it is, or even that it continues to exist at all."

That we are not even worse off than we are is due to the body's power of elimination combined with an acquired immunity. The body has, in the course of generation after generation, attained ability to throw off the poisons absorbed and develop a degree of self-protection. So long as these safeguards function efficiently, no serious symptoms develop; but any cause, such as malnutrition or advancing age, will weaken these powers of resistance. The system will then become overcharged and adverse effects, perhaps death, will follow.

We Must Get Back to Genesis

Having noted that practically two-thirds to three-quarters of the food eaten by the bulk of our population comes under the condemnation of Scripture, the reader may also ask: "What, then, are we to eat?" The simplest answer is: "Avoid what is prohibited or blemished, and get back to Genesis." We must,

in other words, eat more of the products of the soil — fruit and vegetables, the former preferably raw — supplemented, if desired, with fish. Fruit, vegetables (particularly green vegetables which are preferable to roots) and wholewheat bread, combined with milk products (such as cheese) will provide all the nourishment anyone can want.

The recommendation to "Get back to Genesis" is virtually implied in the following comment on the part of the authors of *Our Food Problem*:

"It is a matter of common agreement that many of our people have too little milk and butter, fresh fruit, green vegetables, eggs, and sea-fish. We may add without apology that there is reason to think that our ancestors were far better off on their wholemeal bread than we are on the white variety. Certainly this poverty in our diet could be made up from other foods, if they were sufficiently varied; but bread bulks so large in the average fare that it is not easy to find any source as satisfactory. Be this as it may, we all agree that our average national dietary could be much improved."

The writer has, for many years now, practiced what he preaches, and has never before enjoyed such consistently good health. This is the invariable experience of those who conform to these precepts, and what is possible for one is possible for all. Where there's a will, there's a way.

A people gets the health, it has been observed, as it gets the government, which it deserves. Whatever the reader's conclusions may be after reading this article, the onus of securing these much-needed reforms really lies with him. For only an aroused public opinion can produce the necessary pressure upon those in authority to take the steps essential to reform.

God has, in thoughtfulness for that mankind which He has created, laid down prescribed rules for its living and eating. Unfortunately man has, in the mass, forgotten or ignored these rules, with consequences only too obvious. If you would be whole — or "holy," which has the same derivation — follow these rules, and remember that many today are "digging their graves with their teeth."

The Threat of Disease

We have enumerated the principal staple foods — white bread, meat, pork and bacon, and eggs — consumed by men, women and children. No matter if capable of assimilation or not, the young are brought up to eat these injurious substances, irrespective of their

ability to digest them or not — a sure and certain way to indigestion, constipation and appendicitis. The widespread increase of this latter disease during the last forty years or so is particularly to be noted. It is affecting young, middle-aged, and old alike, so that it has become comparatively rare to meet a person who has not been operated for it. Later, as surely as night follows day, more serious diseases, such as cancer, supervene.

Respecting the incidence of appendicitis, a report thereon issued by the Medical Research Council during 1939 commented upon its great increase between 1895 and 1935, an increase that is real and not merely due to greater skill in its detection, and attributed this increase to an increase in imported foods, especially meat.

"Appendicitis," the Report states, "rarely occurs in institutions, because of the plain food of the inmates. It is rare also in primitive peoples like Africans and Polynesians living on a diet with abundance of cellulose, and it becomes common if such primitive people change to European food. Meat-eating peoples are said to be more liable to it than vegetarians."

Action Should Be Taken Now

Having given some facts — and those mostly the relatively less serious ones — respecting the principal items of our daily dietary, readers will agree the time is long overdue for a drastic overhauling of our food regulations. Illnesses enough are the lot of all classes of the population, and it is a vital necessity to the health of the whole nation that the source of our ill-health should be exposed.

Most of the foods criticized in these pages are known to be detrimental to health by our local and national authorities. The position could be remedied and their sale prohibited in a matter of weeks were not vested interests too strong. The exigencies of the present crisis, however, have already made great inroads into them, so that their eventual sweeping away cannot be much longer delayed.

Honest and wise medical men in this and other countries have drawn attention to the fact that the fundamental causes of the widespread increase in serious diseases can be traced to scientific arrogance and to commercial greed tampering with the food nature has given us.

In nearly all countries, particularly in those claiming to be in the van of progress and civilization, the national

health is becoming more and more impoverished and undermined through the consumption of denatured foods.

Disease is consequently vastly on the increase, and hospitals are filled with patients who have never known how to feed themselves in a manner conducive to health. As a result, the hospitals are clamoring for more and more funds to cope with more and more patients, in spite of the expenditure of vast sums of public money on health centers, clinics, and other measures to promote good health amongst the population, the enormous majority of whom are suffering from nothing but the after-effects of a faulty diet.

A Note of Optimism

The following optimistic remarks are from the closing paragraphs of *Our Food Problem*.

"There exists no basis whatever for pessimism or despair. We are certainly living through a serious phase in our history; but we could in a remarkably short time establish the physical and spiritual stamina of our people on a foundation that would be well-nigh unassailable. Three years would make a profound difference; and after ten years we could be rearing a stock that would surprise the world by its vitality. So slight yet so significant is the border-line between normal and sub-normal humanity. The sacrifices we should have to make are trivial in comparison. For

most of us they would be merely the sacrifices of inertia, ignorance, and complacency. . . . We cannot believe that in the coming years our country will fail to produce the statesmen capable of dispelling the fogs of decay and demoralization among which we struggle."

Would it not, therefore, be well, as a work of *practical* Christianity, if our churches, institutes, schools and welfare centers were to use their facilities to spread a knowledge of the health laws of the Bible and particularly stress the need of reform in all matters affecting the supply and preparation of food for human consumption?

In this the entire nation, from the richest to the poorest, would benefit!

LETTERS

Query

Will the articles by W. C. Nabors be published in book form eventually? They are so full of instruction; mine are threadbare from use — and I do see, now.

ANNE GOODHUE

Washington, D. C.

Are there other readers who want these articles in book form? — ED.

Subscribe!

The thought occurs to me that there are many readers of *DESTINY* who might do just what I am doing, if the matter were called to their attention. I have been asked if the magazine could be bought on the newsstands, and I have answered: "It's not that kind of a magazine, but if you wish to subscribe, I'll be glad to take your subscription." Other *DESTINY* readers can do the same thing, so why not make the suggestion?

Cordially yours,

W. G. ERSKINE

Memphis, Tennessee

DESTINY thanks reader Erskine for the suggestion, and passes it along to other readers. — ED.

Accuracy

I wish to congratulate you upon the magnificent work you are doing in the publication of *DESTINY*, which I consider to be the most valuable periodical being published today, both with respect to its editorials and its signed articles by various writers. Mr. Howard B. Rand's expositions of the Divine Laws are treasures of information and enable one to form a sound judgment and opinion on many matters of great importance in the interpretation and administration of the laws of the country. . . . I am also much interested in the chronological indications developed by Mr. W. C. Nabors, and having followed up his date-predictions by personal reference to "Facts on File," the weekly calendar of world events, I have been deeply impressed by the utterly astonishing accuracy of his forecasts and conclusions, both as to dates and nature of events.

F. H. BURNS

Victoria, British Columbia

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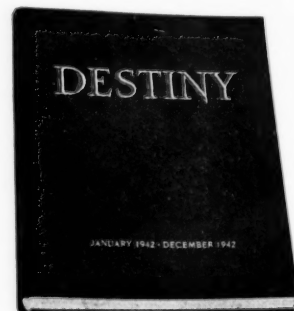
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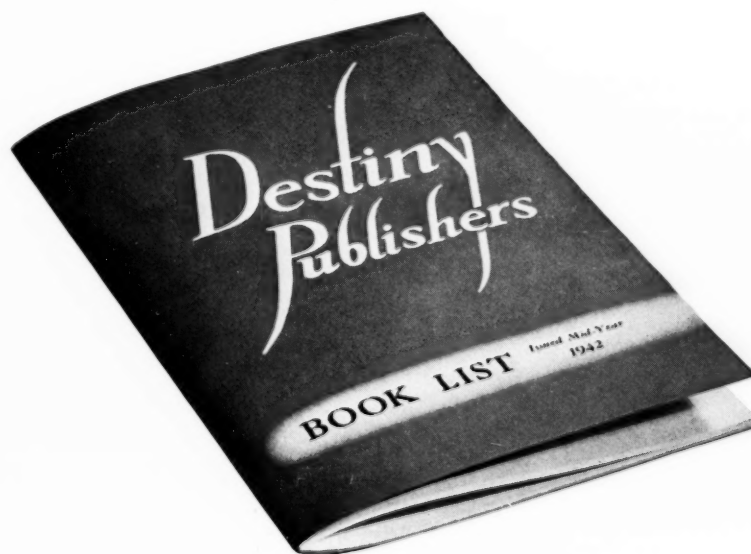


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